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Inscribed

to

Professor K. F. Geldner

with gratitude and regard

PREFACE.

The present Grammar is a work of no pretensions, it is offered as a small contribution toward advancing the Avesta cause. It is written in part fulfilment of a design formed when I first began to study the Avesta and became deeply interested in the true value and importance of that monument of antiquity.

The end for which the book is intended would perhaps have been better accomplished, however, if the work had been a mere grammatical sketch. This was my first design, and it may at another time be carried out. But as the work grew under my hands, it seemed desirable to enlarge it somewhat further, and to embody additional material which for reference might be serviceable to the general philologist, not to the specialist alone. The linguist may thus find in it useful matter and fresh illustrations, especially in the new readings from Geldner's edition of the Avesta texts.

No attempt, on the other hand, has been made to secure absolute completeness. Numerous minor points have been, purposely omitted. These may perhaps later be taken up in a more extended work including also the Old Persian by the side of the Avesta and the Sanskrit. Little of im-

portance, however, it is believed, has been overlooked. A fairly symmetrical development has been aimed at, although at times certain less familiar points have received fuller illustration than those that are well-known. This was intentional. They are chiefly matters that had not as yet been sufficiently emphasized elsewhere, or points which are peculiarly individual to the Avesta. They will easily be recognized.

The method of treatment is based throughout on the Sanskrit grammar, a knowledge of Sanskrit is presupposed. At every step, therefore, references have been made to Whitney's *Sanskrit Grammar* 2 ed 1889, and it is a pleasure here to express thanks to the author of that work for the abundant suggestions received from it.

In the Grammar it might have been easier and more practical in many respects to use the Avesta type itself instead of employing a transcription. On the whole, however, it seemed best under the circumstances to transliterate. For general reference at present this method appears more convenient, and is useful in showing grammatical formations. The original type, it is expected, will be employed, as hinted above, in a little book *Avesta for Beginners*, planned for a date not far distant.

In regard to the transcription here adopted, my views have already been given in *The Avestan Alphabet and its Transcription*, Stuttgart, 1890. The phonetic and palaeographic character of each of the Avestan letters is there discussed. Reasons are likewise presented for transliterating Av. *ī*, *ṣ* by the 'turned' *ē*, *ṣ̄*, so familiar in phonetic works. The composite *m̄* (*āā*) for *mu* (*īmu*) is also

there explained (p 13). The choice of the old Germanic characters *h, j, þ, d* for the spirants *h, j, b, d*, and for the nasal *h* (1), as well as the method of transliterating *u* (1+u) by *h* (*h*+*v*) is defended (pp 14, 21). The 'tag' (,) appearing in the letters *þ, v, n, h, a* is an attempt at systematically representing the 'derivation stroke' *l, l, j* by which many of the letters palaeographically are formed. Thus, *r, e, w, þ, u, o, u, u, s, s, v* etc — the dotted line denoting the 'derivation stroke'. See *Av. Alphabet* pp 16—17. The same 'tag' appears in the transcription of *u* (1+u) by *š* (*š*+*š*). See *Av. Alphabet* p 20. In the case of *u š* (beside *š*), the 'subscript' tag is merely turned in the opposite direction so as to correspond with the hooked part (3) of the letter. The threefold differentiation *š, š, š* for *u, u, u*, is not necessary, however, except in transliterating a text for purely scientific purposes. In practise, *š* may everywhere be written. A 'substitute alphabet' to be used in popular articles is offered in the same monograph p 28. I wish again to repeat my thanks to the authorities there quoted (*Av. Alphabet* p 7) who so kindly aided me with advice and suggestions in regard to the transcription adopted.

In reference to the transliteration of Sanskrit, the familiar system (cf Whitney, *Skt Gram* § 5) is followed, but be it observed that for comparison with the Avesta it seems preferable to transcribe the palatal sibilant by *ś* (Whitney *ç*), the palatal nasal by *ṣ* (Whitney *ñ*), the guttural nasal by *ṇ* (Whitney *ñ*).

A word may now be added in regard to my manifold indebtedness in the present book. The general gram-

matical works from the early contribution of Haug (*Essays*, 1862), through Hovelacque (*Grammaire*, 1868) down to the present date have been on my table. Justi's *Handbuch der Zendsprache* (1864) was of course consulted continually. Constant reference has been made also to Bartholomae's *Altiranische Dialekte* (1883) and to his other admirable grammatical contributions. Spiegel's *Vergl Gram. der alteran. Sprachen* (1882) was often opened, and will be specially acknowledged with others under the Syntax (Part II). C^o de Harlez' *Mannet de l'Avesta* (1882), Darmesteter's *Études Iraniennes* (1883), W. Geiger's *Handbuch der Avestasprache* (1879) furnished more than one good suggestion, for which I am much indebted.

Acknowledgment is also due to some special contributions on grammatical subjects. In the Phonology, selections were made from the rich material collected by Hubschmann in *Kuhn's Zeitschrift* xxiv p 323 seq (1878). My indebtedness to that well-known standard work Brugmann's *Grundriss der vergl Gram* (= *Elements of Compar Grammar of the Indg Languages*, English translation by Wright, Conway, Rouse, 1886 seq.) may be noticed from the citations below. Under Declension, frequent reference was made to Horn's *Nominalflexion im Avesta* (1885) and Lanman's *Noun-Inflection in the Veda* (1880). Under Verbal Inflection, in addition to Bartholomae's contributions below cited, acknowledgments are due to other authors to be mentioned in connection with Syntax (Part II). Caland's *Pronomina im Avesta* (1891) unfortunately came too late for the Inflections, but is cited under the Syntax of the Pronouns. I also regret that the work of Kavasji Edalji Kanga,

A. Practical Gram of the Av. Language (1891) was not received in time. My indebtedness to Whitney's *Skt Gram* is noticed above. For grammatical training in Sanskrit, moreover, I shall always thank my teachers in America and Germany—Professors Perry, Hopkins, and Pischel.

To my honored instructor and friend, Professor K. F. Geldner of Berlin, I owe, as I have owed, a lasting debt of gratitude. The book was begun when I was a student under his guidance, since I returned to America it has progressed with the aid of his constant encouragement, suggestion, and advice. He has been kind enough, moreover, not only to read the manuscript, as it was sent to Stuttgart, but also to look through the proof-sheets before they came back to me in America. The work I may call a trifling expression of the inspiration he gave me as a student. Let what is good in it count as his, the faults are my own.

It is a pleasure to add my cordial thanks to the publisher, Herrn W. Kohlhammer, for the characteristic interest which, with his usual enterprise, he has taken in the work. Special praise is due to his compositor, Herrn A. Sauberlich, whose accuracy is in general so unfailling that I fear I must say that the misprints which may have escaped notice are probably due to original slips of the author's pen, and not to inaccuracies on the part of the type-setter—a thing which cannot always be said. I should like also to express to Messrs Ginn & Co., of Boston and New York, my appreciation of their willing co-operation in advancing the Iranian as well as other branches of the Oriental field in America.

The present part of the Grammar (Part I) is confined to the Introduction, Phonology, and Morphology. The prefatory sketch of the Avesta and the Religion of Zoroaster may perhaps prove not without use. The second volume (Part II), a sketch of the Syntax, with a chapter also on Metre, is already half in print, and is shortly to appear. The numbering of sections in the second part will be continued from the present part, the two may therefore be bound together as a single volume if preferred. * .

With these words and with the suggestion to the student to observe the Hints for using the Grammar, given below, and to consult the Index, the book is offered to the favor of Oriental scholars. Any corrections, suggestions, or criticisms, which may be sent to me, will be cordially appreciated and gladly acknowledged.

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October 1891.

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NEW YORK CITY

INTRODUCTION.

Avesta: The Sacred Books of the Parsis.¹

The Avesta as a Sacred Book

§ 1 The Avesta, or Zend-Avesta, as it is more familiarly, though less accurately called, is the name under which, as a designation, we comprise the bible and prayer-book of the Zoroastrian religion. The Avesta forms to day the Sacred Books of the Parsis or Fire-Worshippers, as they are often termed, a small community living now in India, or still scattered here and there in Persia. The original home of these worshippers and of their holy scriptures was ancient Iran, and the faith they profess was that founded centuries ago by Zoroaster (Zarathushtra), one of the great religious teachers of the East.

§ 2 The Avesta is, therefore, an important work, preserving as it does, the doctrines of this ancient belief and the customs of the earliest days of Persia. It represents the oldest faith of Iran, as the Vedas do of India. The oldest parts date back to a period of time nearly as remote as the Rig-Veda, though its youngest parts are much later. The religion which the Avesta presents was once one of the greatest, it has, moreover, left ineffaceable traces upon the history of the world. Flourishing more than a thousand years before the Christian era, it became the religion of the great Achaemenian kings, Cyrus, Darius, and Xerxes, but its power was weakened by the conquest of Alexander, and many of its sacred books were lost. It revived again during the first centuries of our own era, but was finally broken by the Mohammedans in their victorious invasion. Most of the Zoroastrian worshippers were then compelled through persecution to accept the religion of the Koran, many, however, fled to India for refuge, and took with them what was left of their sacred writ-

¹ This sketch, with additions and some alterations, is reprinted from my article AVESTA, simultaneously appearing in the *International Cyclopaedia*, for which courtesy I am indebted to the kindness of the Editor, my friend, Professor H. T. Peck, and that of the Publishers, Messrs. Dodd, Mead & Co., New York.

ings. A few of the faithful remained behind in Persia, and, though persecuted, they continued to practise their religion. It is these two scanty peoples, perhaps 80,000 souls in India, and 10,000 in Persia, that have preserved to us the Avesta in the form in which we now have it.

§ 3 The designation *Avesta*, for the scriptures, is adopted from the term *Avistāk*, regularly employed in the Pahlavi of the Sassanian time. But it is quite uncertain what the exact meaning and derivation of this word may be. Possibly Phl *Avistāk*, like the Skt *Vēda*, may signify 'wisdom, knowledge, the book of knowledge'. Perhaps, however, it means rather 'the original text, the scripture, the law'. The designation 'Zend-Avesta', though introduced by Anquetil du Perron, as described below, is not an accurate title. It arose by mistake from the inversion of the oft-recurring Pahlavi phrase, *Avistāk 1a Zand* 'Avesta and Zend', or 'the Law and Commentary'. The term *Zand* in Pahlavi (cf. Av *āzā'nti-*), as the Parsi priests now rightly comprehend it, properly denotes 'understanding, explanation', and refers to the later version and commentary of the Avesta texts, the paraphrase which is written in the Pahlavi language. The proper designation for the scriptures, therefore, is *Avesta*, the term *Zend* (see below) should be understood as the Pahlavi version and commentary.

Allusions to the Avesta; its Discovery and History of Research

§ 4 Of the religion, manners, and customs of ancient Persia, which the Avesta preserves to us, we had but meagre knowledge until about a century ago. What we did know up to that time was gathered from the more or less scattered and unsatisfactory references of the classic Greek and Latin, from some allusions in Oriental writers, or from the later Persian epic literature. To direct sources, however, we could not then turn. Allusions to the religion of the Magi, the faith of the Avesta, are indeed to be found in the Bible. The wise men from the East who came to worship our Saviour, the babe in Bethlehem, were Magi. Centuries before that date, however, it was Cyrus, a follower of the faith of Zoroaster, whom God called his anointed and his shepherd (Isaiah 45 1, 13, 44 28, 2 Chron 36 22, 23, Ezra 1 1—11) and who gave orders that the Jews be returned to Jerusalem from captivity in Babylon. Darius, moreover (Ezra 5 13—17, 6 1—16), the worshipper of Ormazd, favored the rebuilding of the temple at Jerusalem as decreed by Cyrus. Allusions to the ancient faith of the Persians are perhaps contained in Ezek 8 16, Is. 45. 7, 12. See also Apocryphal New Test, The Infancy, 3. 1—10.

§ 5 The classical references of Greek and Roman writers to the teachings of Zoroaster, which we can now study in the Avesta itself, may be said to begin with the account of the Persians given by Herodotus

(B C 450) in his History 131—141. To this account may be added references and allusions, though often preserved only in fragments, by various other writers, including Plutarch 'On Isis and Osiris', and Pliny, down to Agathangas (A D 500)

§ 6 After the Mohammedan conquest of Persia, we have an allusion by the Arabic writer, Masūdi (A D 940), who tells of the *Avesta* of Zerdusht (Zoroaster), and its commentary called *Zend*, together with a *Pazend* explanation. The *Abasta* (Avesta) is also mentioned several times by Al-Birūnī (about A D 1000). The later Mohammedan writer, Shahrastānī (A D 1150), sketches in outline the creed of the Magi of his day. An interesting reference is found in the Syriac-Arabic Lexicon of Bar-Bahlūl (A D 963) to an *Avastāk*, a book of Zardusht (Zoroaster), as composed in seven tongues, Syriac, Persian, Aramæan, Segestanian, Marwan, Greek, and Hebrew. In an earlier Syriac MS. Commentary on the New Testament (A D 852) by 'Ishō'dād, Bishop of Hādatha, near Mosul, mention is made of the *Abhastā* as having been written by Zardusht in twelve different languages. These latter allusions, though late, are all important, as showing the continuity, during ages, of the tradition of such a work as the Avesta, which contains the teachings of Zoroaster, the prophet of Iran. All these allusions, however, it must be remembered, are by foreigners. No direct Iranian sources had been accessible.

§ 7 From this time, moreover, till about the 17th century we find there was little inquiry into the sacred books of the Persians. One of the first series of investigations into the Greek and Roman sources seems then to have been undertaken by a European, Barnabé Brisson, *De Persarum Principatu* (Paris 1590). The Italian, English, and French travelers in the Orient next added some information as to the religion and customs of the Persians. Among them may be mentioned the works of Pietro della Valle (1620), Henry Lord (1630), Mandelso (1658), Tavernier (1678), Chardin (1721), Du Chéron. Most important, however, was the work of the distinguished Oxford scholar, Thomas Hyde (1700). It was written in Latin, and entitled *Historia Religionis veterum Persarum*. Hyde resorted chiefly to the later Parsi sources, the original texts he could not use, although an Avesta MS. of the Yasna seems to have been brought to Canterbury as early as 1633. Hyde earnestly appealed to scholars, however, to procure MSS. of the sacred books of the Parsis, and aroused much interest in the subject. In 1723 a copy of the Vendidad Sādah was procured by an Englishman, George Boucher, from the Parsis in Surat and was deposited as a curiosity in the Bodleian Library at Oxford.

§ 8 No one, however, could read these texts of the Avesta. To a young Frenchman, Anquetil du Perron, belongs the honor of first de-

ciphering them. The history of his labors is interesting and instructive. Happening, in 1754, to see some tracings made from the Oxford MS, and sent to Paris as a specimen, du Perron at once conceived the spirited idea of going to Persia, or India, and obtaining from the priests themselves the knowledge of their sacred books. Though fired with zeal and enthusiasm, he had no means to carry out his plan. He seized the idea of enlisting as a soldier in the troops that were to start for India, and in November, 1754, behind the martial drum and fife this youthful scholar marched out of Paris. The French Government, however, recognizing at once his noble purpose, gave him his discharge from the army and presented him his passage to India. After countless difficulties he reached Surat, and there after innumerable discouragements, and in spite of almost insurmountable obstacles, he succeeded in winning the confidence and favor of the priests, with whom he was able to communicate after he had learned the modern Persian. He gradually induced the priests to impart to him the language of their sacred works, to let him take some of the manuscripts, and even to initiate him into some of the rites and ceremonies of their religion. He stayed among the people for seven years, and then in 1761, he started for his home in Europe. He stopped at Oxford before going directly to Paris, and compared his MSS. with the one in the Bodleian Library, in order to be assured that he had not been imposed upon. The next ten years were devoted to work upon his MSS. and upon a translation, and in 1771, seventeen years from the time he had first marched out of Paris, he gave forth to the world the results of his untiring labors. This was the first translation of the Avesta, or, as he called it, *Zend-Avesta* (*Ouvrage de Zoroastre*, 3 vols, Paris 1771), a picture of the religion and manners contained in the sacred book of the Zoroastrians.

§ 9 The ardent enthusiasm which hailed this discovery and opening to the world of a literature, religion, and philosophy of ancient times was unfortunately soon dampened. Some scholars, like Kant, were disappointed in not finding the philosophical or religious ideas they had hoped to find, while others missed the high literary value they had looked for. They little considered how inaccurate, of necessity, such a first translation must be. Though Anquetil du Perron had indeed learned the language from the priests, still, people did not know that the priestly tradition itself had lost much during the ages of persecution or oblivion into which the religion had fallen. They did not sufficiently take into account that Anquetil was learning one foreign tongue, the Avesta, through another, the modern Persian, nor did they know how little accurate and scientific training du Perron had had. A discussion as to the authenticity

of the work arose. It was suggested that the so-called Zend-Avesta was not the genuine work of Zoroaster, but was a forgery. Foremost among the detractors, it is to be regretted, was the distinguished Orientalist, Sir William Jones. He claimed, in a letter published in French (1771), that Anquetil had been duped, that the Parsis had palmed off upon him a conglomeration of worthless fabrications and absurdities. In England, Sir William Jones was supported by Richardson and Sir John Chardin, in Germany, by Meiners. In France the genuineness of the book was universally accepted, and in one famous German scholar, Kleuker, it found an ardent supporter. He translated Anquetil's work into German (1776, Riga), for the use of his countrymen, especially the theologians, and he supported the genuineness of those scriptures by classical allusions to the Magi. For nearly fifty years, however, the battle as to authenticity, still raged. Anquetil's translation, as acquired from the priests, was supposed to be a true standard to judge the Avesta by, and from which to draw arguments, little or no work, unfortunately, was done on the texts themselves. The opinion, however, that the books were a forgery was gradually beginning to grow somewhat less.

§ 10 It was the advance in the study of Sanskrit that finally won the victory for the advocates of the authenticity of the Sacred Books. About 1825, more than fifty years after the appearance of du Perron's translation, the Avesta texts themselves began to be studied by Sanskrit scholars. The close affinity between the two languages had already been noticed by different scholars, but in 1826, the more exact relation between the Sanskrit and the Avesta was shown by the Danish philologist, Rask, who had travelled in Persia and India, and who had brought back with him to the Copenhagen library many valuable MSS of the Avesta and of the Pahlavi books. Rask, in a little work on the age and authenticity of the Zend-Language (1826), proved the antiquity of the language, showed it to be distinct from Sanskrit, though closely allied to it, and made some investigation into the alphabet of the texts. About the same time the Avesta was taken up by the French Sanskrit scholar, Eugène Burnouf. Knowing the relation between Sanskrit and Avestan, and taking up the reading of the texts scientifically, he at once found, through his knowledge of Sanskrit, philological inaccuracies in Anquetil's translation. Anquetil, he saw, must often have misinterpreted his teachers, the tradition itself must often necessarily have been defective. Instead of this untrustworthy French rendering, Burnouf turned to an older Skt translation of a part of the Avesta. This was made in the 15th century by the Parsi Naryosangh, and was based on the Pahlavi version. By means of this Skt rendering, and by applying his philological learning, he was able to restore

sense to many passages where Anquetil had often made nonsense, and he was thus able to throw a flood of light upon many an obscure point. The employment of Skt, instead of depending upon the priestly traditions and interpretations, was a new step, it introduced a new method. The new discovery and gain of vantage ground practically settled the discussion as to authenticity. The testimony, moreover, of the ancient Persian inscriptions deciphered about this time by Grotefend (1802), Burnouf, Lassen, and by Sir Henry Rawlinson, showed still more, by their contents and language so closely allied to the Avesta, that this work must be genuine. The question was settled. The foundation laid by Burnouf was built upon by such scholars as Bopp, Haug, Windischmann, Westergaard, Roth, Spiegel—the two latter happily still living—and to day by Bartholomae, Darmesteter, de Harlez, Hubschmann, Justi, Mills, and especially Geldner, including some hardly less known names, Parsis among them. These scholars, using partly the Sanskrit key for the interpretation and meaning of words, and partly the Parsi tradition contained in the Pahlavi translation, have now been able to give us a clear idea of the Avesta and its contents as far as the books have come down to us, and we are enabled to see the true importance of these ancient scriptures. Upon minor points of interpretation, of course, there are and there always will be individual differences of opinion. We are now prepared to take up the general division and contents of the Avesta, and to speak of its Pahlavi version.

Contents, Arrangement, Extent, and Character

§ 11 The Avesta, as we now have it, is but a remnant of a once great literature. It has come down in a more or less fragmentary condition, not even a single manuscript contains all the texts that we now have, whatever we possess has been collected together from various codices. All that survives is commonly classed under the following divisions or books:

1. *Yasna*, including the *Gāthās*
2. *Vispered*
3. *Yashts*
4. Minor texts, as *Nyāušker*, *Gāhs* etc.
5. *Vendidad*
6. Fragments, from *Hādōkht Nask* etc.

§ 12 In the first five divisions two groups are recognized. The first group (1) comprises the Vendidad, Vispered, and Yasna, these as used in the service of worship are traditionally classed together for liturgical purposes and form the Avesta proper. In the manuscripts, more-

over, these three books themselves appear in two different forms, according as they are accompanied, or not, by a Pahlavi version. If the books are kept separate as three divisions, each part is usually accompanied by a rendering in Pahlavi. On the contrary, however, these three books are not usually recited each as a separate whole, but with the chapters of one book mingled with another for liturgical purposes, on this account the MSS. often present them in their intermingled form, portions of one inserted with the other, and arranged exactly in the order in which they are to be used in the service. In this latter case the Pahlavi translation is omitted, and the collection is called the *Vendidad Sādah* or 'Vendidad pure' i.e. text without commentary. (ii) The second group comprising the minor prayers and the Yashts which the MSS. often include with these, is called the *Khordah Avesta* or 'small Avesta'. Of the greater part of the latter there is no Pahlavi rendering. The contents and character of the several divisions, including the fragments, may now be taken up more in detail.

§ 13 (1) The *Yasna*, 'sacrifice, worship', is the chief liturgical work of the sacred canon. It consists principally of ascriptions of praise and prayer, and in it are inserted the *Gāthās*, or 'hymns', verses from the sermons of Zoroaster, which are the oldest and most sacred part of the Avesta. The *Yasna* (Skt *yajñā*) comprises 72 chapters, called *Hā*, *Hāiti*. These are the texts recited by the priests at the ritual ceremony of the *Yasna* (*Yashne*). The book falls into three nearly equal divisions. (a) The first part (chap. 1—27) begins with an invocation of the god, Ormazd, and the other divinities of the religion, it gives texts for the consecration of the holy water, *zaotkra*, and the *baresma*, or bundle of sacred twigs, for the preparation and dedication of the *Hāoma*, *haoma*, the juice of a certain plant—the Indian Soma—which was drunk by the priests as a sacred rite, and for the offering of blessed cakes, as well as meat-offering, which likewise were partaken of by the priests. Interspersed through this portion, however, are a few chapters that deal only indirectly with the ritual, these are Ys. 12, the later Zoroastrian creed, and Ys. 19—21, catechetical portions. —(b) Then follow the *Gāthās* lit. 'songs', 'psalms' (chap. 28—53), metrical selections of verses containing the teachings, exhortations, and revelations of Zoroaster. The prophet exhorts men to eschew evil and choose the good, the kingdom of light rather than that of darkness. These *Gāthās* are written in meter, and their language is more archaic and somewhat different from that used elsewhere in the Avesta. The *Gāthās*, strictly speaking, are five in number, they are arranged according to meters, and are named after the opening words, *Ahinauaiti*, *Ushtavaiti* etc. The *Gāthās* comprise 17 hymns (Ys. 28—34, 43—46, 47—50, 51, 53), and,

like the Psalms, they must later have been chanted during the service. They seem originally to have been the texts or metrical headings from which Zoroaster, like the later Buddha, preached. In their midst (chap. 35—42) is inserted the so-called Yasna of the Seven Chapters (*Yasna Haptanghaiti*). This is written in prose, and consists of a number of prayers and ascriptions of praise to Ahura Mazda, or Ormazd, to the archangels, the souls of the righteous, the fire, the waters, and the earth. Though next in antiquity to the Gāthās, and in archaic language, the Haptanghaiti represents a somewhat later and more developed form of the religion, than that which in the Gāthās proper was just beginning. Under the Gāthās also are included three or four specially sacred verses or formulas. These are the Ahuna Vairya or Honovar (Ys 27.13), Ashem Vohu (Ys 27.14), Airyama Ishyo (Ys 54.1) and also the Yenghe Hātām (Ys 4.26), so called from their first words, like the Pater Noster, Gloria Patri, etc., to which in a measure they answer.—(c) The third part (chap. 52, 55—72) or the 'latter Yasna' (*āparō yasnō*) consists chiefly of praises and offerings of thanksgiving to different divinities.

§ 14. (2) The *Vīspēred* (Av *vīspē ratavo*) consists of additions to portions of the Yasna which it resembles in language and in form. It comprises 24 chapters (called *Kardē*), and it is about as seventh as long as the Yasna. In the ritual the chapters of the Vīspēred are inserted among those of the Yasna. It contains invocations and offerings of homage to 'all the lords' (*vīspē ratavō*). Hence the name Vīspēred.

§ 15. (3) The *Yashts* (Av *yēšt* 'worship by praise') consist of 21 hymns of praise and adorations of the divinities or angels, *Yazatas* (*Isads*), of the religion. The chief Yashts are those in praise of Ardivisura, the goddess of waters (Yt 5), the star Tishtrya (Yt 8), the angel Mithra, or divinity of truth (Yt 10), the Fravashis, or departed souls of the righteous (Yt 13), the genius of victory, Verethraghna (Yt. 14), and of the Kingly Glory (Yt 19). The Yashts are written mainly in meter, they have poetic merit, and contain much mythological and historical matter that may be illustrated by Firdausi's later Persian epic, the Shāh Nāmah.

§ 16. (4) The minor texts, *Nyāishes*, *Gāhs*, *Sīrōzahs*, *Afrīngāns*, consist of brief prayers, praises, or blessings to be recited daily or on special occasions.

§ 17. (5) The *Vendīdād*, or 'law against the daevas, or demons' (*vīdāeva dāta*), is a priestly code in 22 chapters (called *Fargard*), corresponding to the Pentateuch in our Bible. Its parts vary greatly in time and in style of composition. Much of it must be late. The first chapter (Farg 1) is a sort of an Avestan Genesis, a dualistic account of creation.

Chap 2 sketches the legend of Yima, the golden age, and the coming of a destructive winter, an Iranian flood. Chap 3 teaches, among other things, the blessings of agriculture, Chap 4 contains legal matter — breaches of contract, assaults, punishments, Chap. 5—12 relate mainly to the impunity from the dead, Chap 13—15 deal chiefly with the treatment of the dog, Chap 16—17, and partly 18, are devoted to purification from several sorts of uncleanness. In Chap 19 is found the temptation of Zoroaster, and the revelation, Chap 20—22 are chiefly of medical character. In the ritual, the chapters of the Vendidad are inserted among the Gāthās.

§ 18 (6) Besides the above books there are a number of fragments, one or two among them from the *Madhōkht Nash*. There are also quotations or passages from missing Nasks, likewise glosses and glossaries. Here belong pieces from the *Nirangistān*, *Aogemadaoca*, *Zand-Pahlavi Glossary*, and some other fragments. These are all written in the Avesta language, and are parts of a once great literature. Under the Zoroastrian religious literature, moreover, though not written in Avesta, must also be included the works in Pahlavi, many of which are translations from the Avesta, or contain old matter from the original scriptures.

§ 19 From the above contents, it will be seen that our present Avesta is rather a Prayer-Book than a Bible. The Vendidad, Vispered, and Yasna were gathered together by the priests for liturgical purposes. It was the duty of the priests to recite the whole of these sacred writings every day, in order to preserve their own purity, and be able to perform the rites of purification, or give remission of sins to others. The solemn recital of the Vendidad, Vispered, and Yasna at the sacrifice might be compared with our church worship. The selections from the Vendidad would correspond to the Pentateuch when read, the preparation, consecration, and presentation of the holy water, the Haoma-juice, and the meat-offering, described in the Yasna and Vispered would answer to our communion service, the metrical parts of the Yasna would be hymns, the intoning of the Gāthās would somewhat resemble the lesson and the Gospel, or even the sermon. In the Khordah Avesta, the great Yashts might perhaps be comparable to some of the more epic parts of our Bible, but as they are devoted each to some divinity and preserve much of the old mythology, they really have hardly a parallel, even in the apocryphal books.

§ 20 Such, in brief outline, is the contents of the books known to-day as the Avesta, but, as implied above, this is but a remnant of a literature once vastly greater in extent. This we can judge both from internal and from historical-evidence. The character of the work itself in its present form, sufficiently shows that it is a compilation from various

sources. This is further supported by the authority of history, if the Parsi tradition, going back to the time of the Sassanidæ, be trustworthy. Pliny (*Hist. Nat.* 30 1,2) tells of 2,000,000 verses composed by Zoroaster. The Arab historian, Tabari, describes the writings of Zoroaster as committed to 12,000 cowhides (parchments), other Arabic references by Masudi, and Syriac allusions to an Avesta, which must have been extensive, have been noted above § 6. The Parsi tradition on the subject is contained in the Rivāyats, and in a Pahlavi book, the Dinkard. The Dinkard (Bk. 3) describes two complete copies of the Avesta. These each comprised 21 Nasks, or Nosks (books). The one deposited in the archives at Persepolis, as the Arda Viraf says, perished in the flames when Alexander burned the palace in his invasion of Iran. The other copy, it is implied, was in some way destroyed by the Greeks. From that time the scriptures, like the religion under the Græco-Parthian sway, lived on, partly in scattered writings, and partly in the memories of the priests, for nearly 500 years.

§ 21. The first attempt again to collect these writings seems to have been begun under the reign of the last Arsacidæ, just preceding the Sassanian dynasty. Pahlavi tradition preserved in a proclamation of King Khusro Anoshirvān (6th cent. A. D.), says it was under King Valkhash, probably Vologoses I, the contemporary of Nero, that the collection was begun of the sacred writings as far as they had escaped the ravages of Alexander, or were preserved by oral tradition. Valkhash was among the last of the Arsacidæ. The Sassanian dynasty (A. D. 226) next came to the throne. This house were genuine Zoroastrians and warm upholders of the faith, and they brought back the old religion and raised it to a height it had hardly attained even in its palmiest days. The first Sassanian monarchs, Artakhsir Pāpakān (Ardeshir Bābagān, A. D. 226—240) and his son Shahpuhar I (A. D. 240—270), eagerly continued the gathering of the religious writings, and the Avesta again became the sacred book of Iran. Under Shahpuhar II (A. D. 309—380) the final revision of the Avesta texts was made by Atur-pāt Māraspend, and then the king proclaimed these as canonical, and fixed the number of Nasks or books.

§ 22. Of these Nasks, 21 were counted, and a description of them, as noted, is found in the Rivāyats, and in the Dinkard, each received a name corresponding to one of the twenty-one words in the Ahuna-Vairya (Honovar), the most sacred prayer of the Parsis. Each of these Nasks contained both Avesta and Zend, i. e. original scripture and commentary. This tradition is too important to be idly rejected. Its contents give an idea of what may have been the original extent and scope of the Avesta. The subjects said to have been treated in the 21 Nasks may practically be described in brief, as follows. Nask 1 (twenty-two sections), on virtue

and piety, 2 (likewise twenty-two sections), religious observance; 3 (twenty-one sections), the Mazdayasnian religion and its teachings, 4 (thirty-two sections), this world and the next, the resurrection and the judgment, 5 (thirty-five sections), astronomy, 6 (twenty-two sections), ritual performances and the merit accruing, 7 (fifty sections before Alexander, thirteen then remaining), chiefly political and social in its nature, 8 (sixty sections before Alexander, twelve after remaining), legal, 9 (sixty sections before Alexander, fifteen later preserved), religion and its practical relations to man, 10 (sixty sections before Alexander, only ten afterwards surviving), king Gushtāsp and his reign, Zoroaster's influence, 11 (twenty-two sections originally, six preserved after Alexander), religion and its practical relations to man, 12 (twenty-two sections), physical truths and spiritual regeneration, 13 (sixty sections), virtuous actions, and a sketch of Zoroaster's infancy, 14 (seventeen sections), on Ormazd and the Archangels, 15 (fifty-four sections), justice in business and in weights and measures, the path of righteousness, 16 (sixty-five sections), on next-of-kin marriage, a tenet of the faith, 17 (sixty-four sections), future punishments, astrology, 18 (fifty-two sections), justice in exercising authority, on the resurrection, and on the annihilation of evil, 19, the Videvdād, or Vendidad (twenty-two sections, still remaining), on pollution and its purification; 20 (thirty sections), on goodness, 21 (thirty-three sections), praise of Ormazd and the Archangels

§ 23 During the five centuries after the ravages of Alexander much, doubtless, had been lost, much forgotten. The Parsi tradition itself acknowledges this when it says above, for example, that the seventh Nask consisted originally of 50 sections, but only 13 remained 'after the accursed Iskander (Alexander)'. So says the Dinkard and so the Rivāyats. Like statements of loss are made of the eighth, ninth, tenth, eleventh Nasks. The loss in the five centuries from the invasion of Alexander, however, till the time of the Sassanian dynasty, was but small in comparison with the decay that overtook the scriptures from the Sassanian times till our day. The Mohammedan invasion in the seventh century of our era, and the inroad made by the Koran proved far more destructive. The persecuted people lost or neglected many portions of their sacred scriptures. Of the twenty-one Nasks that were recognized in Sassanian times as surviving from the original Avesta, only one single Nask, the nineteenth—the Vendidad—has come down to us in its full form. Even this shows evidence of having been patched up and pieced together. We can furthermore probably identify parts of our present Yasna and Vispered with the Staot Yasht (*staota yesnya*) or Yasht (*yesnya*), as it is also called. The two fragments Yt. 21 and 22 (as printed in Westergaard's edition) and Yt. 11, in its first form, are recognized in the MSS. as taken

from the 20th, or Hādihokht Nask. The Nirangistān, a Pahlavī work, contains extensive Avestan quotations, which are believed to have been taken from the Huspāram, or 17th Nask. Numerous quotations in Pahlavī works contain translations from old Avestan passages. The Pahlavī work, Shīyast-lā-Shāyast, quotes briefly from no less than thirteen of the lost Nasks, the Bundahish and other Pahlavī works give translations of selections, the original Avesta text of which is lost. Grouping together all the Avesta texts, we may roughly calculate that about two-thirds of the total scriptures have disappeared since Sassanian times.

§ 24 The present form of the Avesta belongs to the Sassanian period. Internal evidence shows that it is made up of parts most varied in age and character. This bears witness to the statement that during that period the texts, as far as they had survived the ravages of Alexander, and defied the corrupting influence of time, were gathered together, compiled, and edited. According to the record of Khusro Anoshirvān (A 1) 531—579), referred to above, King Valkhash, the first compiler of the Avesta, ordered that all the writings which might have survived should be searched for, and that all the priests who preserved the traditions orally should contribute their share toward restoring the original Avesta. The texts as collected were re-edited under successive Sassanian rulers, until, under Shahpuhar II (A 1) 309—379) the final redaction was made by his prime minister, Atur-pāt Māraspend. It is manifest that the editors used the old texts as far as possible, sometimes they patched up defective parts by inserting other texts, occasionally they may have added or composed passages to join these, or to complete some missing portion. The character of the texts, when critically studied, shows that some such method must have been adopted.

§ 25 Parts of the Avesta, therefore, may differ considerably from each other in regard to age. In determining this the text criticism by means of metrical restoration is most instructive. Almost all the oldest portions of the texts are found to be metrical, the later, or inserted portions, are as a rule, but not always, written in prose. The grammatical test also is useful, the youngest portions generally show a decay of clear grammatical knowledge. The metrical Gāthās in this respect are wonderfully pure. They are, of course, in their form the oldest portion of the text, dating from Zoroaster himself. The longer Yashts and metrical portions of the Yasna contain much that is very old and derived doubtless from the ancient faith of Iran, but in their form and in general composition, they are probably some centuries later than the Gāthās. The Vendidad is in this regard most incongruous. Some parts of it are doubtless of great antiquity, though corrupted in form, other parts, like younger

portions also of the Yashts, may be quite late. The same is true of formulaic passages throughout the whole of the Avesta, and some of the ceremonial or ritual selections in the Vispered and Nyāishes, etc. Roughly speaking, the chronological order of the texts would be somewhat as follows

- i Gāthās (Ys 28—53) and the sacred formulas Ys 27.13, 14, Ys 54, including also
- ii Yasna Haptanghāiti (Ys. 35—42) and some other compositions, like Ys 12, 58, 426, in the Gāthā dialect
- iii The metrical Yasna and Yashts, as Ys 9, 10, 11, 57, 62, 65, Yt 5, 8, 9, 10, 13, 14, 15, 17, 19, portions of Vd. 2, 3, 4, 5, 18, 19, and scattered verses in the Vispered, Nyāishes, Afringāns, etc.
- iv The remaining prose portions of the Avesta

In the latter case it is generally, but not always, easy to discover by the style and language, where old material failed and the hand of the redactor came in with stupid or prosaic additions

§ 26. Considerable portions, therefore, of our present Avesta, especially the Gāthās, we may regard as coming directly from Zoroaster himself, still, additions from time to time must have been made to the sacred canon from his day on till the invasion of Alexander. The so-called copy of the Zoroastrian Bible which it is claimed was destroyed by that invader, doubtless contained much that was not directly from the founder of the faith, but was composed by his disciples and later followers. The Parsis, however, generally regard the whole work as coming directly from Zoroaster, this is a claim that the Avesta itself hardly makes. The Gāthās, however, undoubtedly came directly from the prophet, the Avesta itself always speaks of them as 'holy' and especially calls them the 'five Gāthās of Zoroaster'. We may fairly regard many other portions of the Avesta as direct elaborations of the great teacher's doctrines, just as the Evangelists have elaborated for us portions of the teachings of our Lord.

§ 27. In regard to the locality in which we are to seek the source of the Avesta and the cradle of the religion, opinions have been divided. Some scholars would place it in the West, in Media, the majority, however, prefer to look to the East of Iran, to Bactria. Both views probably have right on their side, for perhaps we shall not be amiss in regarding the Avesta as coming partly from the East, and partly from the West. The scene of most of it doubtless does belong in the East, it was there that Zoroaster preached, but the sacred literature that grew up about the Gāthās made its way, along with the religion to the West, toward Media and Persia. Undoubtedly some texts, therefore, may well have been composed also in Media. The question is connected also with that of Zo-

roaster's home which may originally have been in the West. On the native place of Zoroaster, see Jackson in *Amer. Or Society's Journal*, May 1891 pp. 222 seq. The language itself of the texts, as used in the church, became a religious language, precisely as did Latin, and therefore was not confined to any place or time. We may regard the Avesta as having been worked upon from Zoroaster's day down to the time of the Sassanian redaction.

Religion of the Avesta.

§ 28 The religion contained in the Avesta is best called Zoroastrianism, a name that gives due honor to its founder and which is thus parallel with Christianity, Buddhism, Mohammedanism. Other designations are sometimes employed. It has often been termed Mazdaism, from its supreme god, or again Magism, from the Magi priests, sometimes we hear it styled Fire-Worship, or even Dualism, from certain of its characteristic features. The designation Parsism, from the name of its modern followers, is occasionally applied.

§ 29 Beyond our own Bible, the sacred books perhaps of hardly any religion contain so clear a grasp of the ideas of right and wrong, or present so pure, so exalted a view of the coming of a Saviour, a resurrection and judgment, the future rewards and punishments for the immortal soul, and of the life eternal, as does the Avesta, the book of the scriptures of ancient Iran.

§ 30 In Zoroastrianism, however, as in other religions, we recognize a development. In the older stage of the Gāthās, we have the faith in its purity as taught by Zoroaster (Zarathushtra) himself, more than a thousand years perhaps before our Lord. But later, and even before the invasion of Alexander had weakened the power of the religion, we find changes creeping in. There was a tendency, for example, to restore many of the elements of the primitive faith of Iran, which Zoroaster had thrown into the background. Traces of the different stages are plainly to be recognized in the Avesta.

§ 31 The most striking feature of Zoroaster's faith, as taught in the Gāthās, is the doctrine of Dualism. There are two principles, the good and the evil, which pervade the world. All nature is divided between them. These principles are primeval. Good and evil have existed from the beginning of the world. Ahura Mazda, the Lord of Wisdom (the later Persian Ormazd) is Zoroaster's god, Angra Mainyu, or the Spiritual Enemy (the later Persian Ahriman) is the devil. The evil spirit is also called Druj 'Deceit, Satan'. The good spirit and the evil are in eternal conflict. The good, Zoroaster teaches, however, will ultimately

triumph. Man, a free agent, will bring the victory by choosing right and increasing the power of good. Evil shall be banished from the world. This will be the coming of the 'kingdom' or 'the good kingdom'—*vohu hšahra*—as it is called. To the right choice Zoroaster exhorts his people. The question whence Zoroaster derived his idea of dualism, and how far he was a reformer, will not here be entered into.

§ 32 According to the prophet's teaching, Ahura Mazda, the god of good, is not without the aid of ministering angels. These are called Amesha Spentas, 'Immortal Holy Ones', the later Persian Amshaspands. They correspond in a measure to our idea of Archangels. They are six in number and constitute, with Ahura Mazda, the heavenly host. Their names are personifications of abstractions or virtues, Righteousness, Goodness, or the like. The seven-fold group, or celestial council, is as follows.

Ahura Mazda

aided by

Vohu Manah

Asha Vahishta

Kshathra Vairya

Spenta Armaiti

Haurvatāt

Ameretāt

also

Sraosha.

These abstractions or personifications may be noticed more in detail.

§ 33 Vohu Manah (lit. 'good mind', Plutarch *εὖνοια*) is the personification of Ahura Mazda's good spirit working in man and uniting him with God. In the later development of the religion, this divinity was specialized into the good mind or kindness that is shown toward cattle. He thus became the guardian genius of the flocks.

§ 34 Asha Vahishta (lit. 'best righteousness', Plutarch *ἀλήθεια*) is the next divinity in the celestial group and is the personification of right (Skt *ṛtā*), the divine order that pervades the world. In the heavenly court Asha stands almost in the relation of prime minister to Ormazd. To live 'according to Asha' (Right, or the Law of Righteousness e.g. Ys 31.2) is a frequent phrase in the Avesta. The attribute *Ashavan* is the regular designation of 'the righteous', as opposed to *Dregvant* 'the wicked', or one that belongs to Satan or the Diuv. In later times Asha Vahishta came to preside as guardian genius over the fire, a symbol of perfect purity.

§ 35 *Khshathra Vairya* or *Vohu Khshathra* (lit 'the wished-for kingdom, the good kingdom', Plutarch εὐνομία) is the personification of Ahura Mazda's good rule, might, majesty, dominion, and power, the Kingdom which Zoroaster hopes to see come on earth. The establishment of this kingdom is to be the annihilation of evil. In later times, *Khshathra Vairya*, as a divinity, came to preside over metals. The symbolic connection may have been suggested by the fact that the coming of the Kingdom (*khshathra*) was presumed to be accompanied by a flood of molten metal, the fire that should punish and purge the wicked, and which should purify the world. The metals thus became emblematic of *Khshathra*.

§ 36 *Spenta Armaiti* (lit 'holy harmony, humility', Plutarch σοφία) is the harmony, peace, and concord that should rule among men. She is represented as a female divinity, the earth is in her special charge. She plays an important part at the resurrection. The earth is to give up its dead.

§ 37 *Haurvatāt* (Plutarch πλοῦτος) literally means 'wholeness, completeness, the saving health, the perfection', toward which all should strive, in short 'Salvation', with which word it is etymologically cognate. This divinity is always mentioned in connection with *Ameretāt*. In the later religion, *Haurvatāt* came to preside as guardian angel over the health-giving waters.

§ 38 *Ameretāt* literally means 'immortality', and is always joined with *Haurvatāt*. In later Zoroastrianism, *Ameretāt* presides over the trees. The pair of *Haurvatāt* and *Ameretāt* together seem to symbolize the waters of health and the tree of life.

§ 39 To the number of the celestial council also is to be added the divinity *Sraosha* (lit 'obedience'). This genius completes the mystic number seven when Ahura Mazda is excepted from the list (cf also Ys. 57.12). *Sraosha* is the angel of religious obedience, the priest god, the personification of the divine service that protects man from evil.

§ 40 Beside the above divinities in the *Gāthās*, mention is also made of *Geush Tashan*, the creator of the cow, and *Genh Uvan*, the personified soul of the kine. We sometimes also find *Spenta Mainyu*, the Holy Spirit of Ormazd, the will of God, represented practically as a distinct personage. Lastly, the Fire, *Atar*, is personified in the *Gāthās* as one of God's ministering servants, and is a sacred emblem of the faith.

§ 41. Such is the heavenly hierarchy, and such the faith of Ormazd in which Zarathushtra exhorts the people to believe. The faithful are

called Ashavans 'righteous', or later more often Mazdayasians i.e. 'worshippers of Mazda' This is the true religion in contradistinction to the false 'The false religion is the worship of the Daevas 'demons' (Av. *daēva* opposed to Skt *dēva* 'god') The Daeva-worshippers are misguided and live in error They are the wicked Dregvants (lit 'belonging to the Druj, Satan'), 'the children of the wicked one' (St Matt. xiii 38—43) The two religions themselves are a part of the dualism

§ 42 In juxtaposition to Ahura Mazda, Zoroaster sets the fiend Druj 'Deceit, Satan' or Angra Mainyu (Ys 45.2) The spirit of evil in co-existent with Ormazd (Ys 30.3), but is less clearly pictured in the Gāthās In later times, to carry out the symmetry of dualism, Angra Mainyu is accompanied by a number of Arch-Fiends, in opposition to the Archangels of Ormazd. The number of the infernal group is not sharply defined, but the chief members are

Angra Mainyu
aided by
Aka Manah
Indra
Saurva
Taro-maiti
Tauru
Zairica
also
Aeshma.

Each is the opponent of a heavenly rival Aka Manah or 'Evil Mind' is the antagonist of Vohu Manah, Taro-maiti, the demon of 'Presumption', is the opponent of Armaiti or humility, Aeshma, 'Fury, Wrath', the foe of Sraosha or holy obedience The antagonism in the case of the others is less marked, and the connection somewhat more mechanical

§ 43 In the final struggle between the two bands, the powers of light and the powers of darkness, the good eventually shall triumph That was an ethical idea which Zoroaster inculcated. But the warfare that rages in the world between the two empires and between the true religion and the false, the belief in Mazda and the Daeva-worship, pervades also the soul of man and leaves the way uncertain Yet on his choice the ultimate triumph of right or of wrong depends. Each evil deed which man commits, increases the power of evil (e.g. Ys 31.15), each good deed he does, brings nearer the kingdom of good As Ahura Mazda's creature, man should choose the right. Zoroaster's mission, as shown in the Gāthās (e.g. Ys 31.2 et al.), is to guide man's choice A summary of the prophet's moral

and ethical teachings may best be given in the triad, so familiar later, 'good thoughts, good words, good deeds' This forms the pith of the whole teaching Purity alike of body and soul, and the choice of the good Mazda-religion rather than the wicked *Daeva*-worship, are inculcated Zoroaster enjoins also the care of useful animals, especially the cow, and commends the good deeds of husbandry He is the teacher of a higher and nobler civilization, as may be judged from the Avesta creed Ys 12.1 seq

§ 44 Man's actions, according to Zoroaster, are all recorded in Ormazd's sight as in a life-book (e.g. Ys 31 13, 14, Ys 32.6) By his own actions man shall be judged, and rewarded or punished The doctrine of a future life, the coming of the Kingdom, the end of the world, forms a striking feature in the teachings of the Avesta. This is the tone that Zoroaster himself constantly strikes in the *Gāthās* This very doctrine, and a belief also in a resurrection of the body characterises the entire Persian faith The resurrection is to be followed by a general judgment when evil shall be destroyed from the world This general division and new dispensation is called the *Vidāiti* (*vi + Vdā* 'dis-*pose*')

§ 45 The views in regard to a future life, though incomplete in the *Gāthās*, are carried out in the Younger Avesta, and are fully given in the Pahlavi books. That the belief in a resurrection and a life hereafter was common among the Persians, some centuries before our Saviour, we have evidence in the early Greek writers, such as Theopompus, Herodotus, etc The belief in an immediate judgment of the soul after death, the weighing in the balance, the leading of the soul across the *Cinvat* Bridge and through the mansions of paradise to bliss, or through the grades of hell to torment, or again in special cases to an intermediate state to await the final judgment—are all to be recognized in the Zoroastrian books and have their prototypes in the *Gāthās*

§ 46 In the *Yasna* of the Seven Chapters, though not much later than the *Gāthās*, we find in some respects a slight descent from the lofty level on which the religion had been placed by its founder There is a tendency to revive ancient ideas and forms from the old worship, in which nature had played a prominent part The elements, earth, air, fire, and water, receive adoration, the *Fravashis*, or guardian angels of the righteous, are worshipped and praised together with Ahura Mazda and the *Amesha Spentas* The deity *Haoma*, the divinity of the plant which produced the intoxicating Soma drink, again finds place in the religious rites

§ 47 In the Younger Avesta, especially in the *Yashts*, we find still further restorations or innovations The gods of the ancient mytho-

logy, like Mithra, Verethraghna, once more appear in honor by the side of the supreme deity, the divinities of the stars, moon, and sun have their share of pious worship. In the later parts of the *Yasna*, the sacrifice is developed into a somewhat elaborate ritual. The Zoroaster presented in certain portions of the *Vendidad*, moreover, is evidently no longer a living, moving personage as in the *Gāthās*, he has become a shadowy figure, around whom time has thrown the aureola of the saint. These passages differ widely from the old hymns, they show unmistakable signs of lateness. They present a religion codified in the hands of the priests, superstitious beliefs and practices have found their way into the faith, intricate purifications in particular are enjoined to remove or to avoid the impurity arising from contact with the dead. The spirit of the *Gāthās* is gone. It is only here and there that passages in late texts are old and have the genuine Zoroastrian ring. They must not be overlooked. In general, a distinction must be drawn between what is old and what is young. We must recall, as above (§ 27), that the *Avesta* was probably worked upon from Zoroaster's own day down to the time of the Sassanian redaction.

The Pahlavi Version of the Avesta

§ 48. To the period of the Sassanian editing of the texts belongs the Pahlavi translation and interpretation of the *Avesta*. At the date when the texts were compiled and edited (§ 21), the general knowledge of the *Avesta* and the understanding of the sacred texts was far from perfect. The preparation of a translation or version became necessary. Accordingly, the great body of the texts was rendered into Pahlavi, the language used in Persia at the time of the Arsacids and Sassanids. The Pahlavi version and interpretation of the entire *Yasna*, *Vispered*, and *Vendidad*, with some portions of the other texts, has been preserved. We have not as yet a thorough enough understanding of this version, as the Pahlavi question is still a vexed one, but as our knowledge of this translation increases, we see more and more its importance. Owing to a somewhat imperfect knowledge of the *Avesta* texts at the time when the version was made, and owing to the unskillful and peculiar manner in which the Pahlavi translation is made, this version abounds in numerous errors and inaccuracies. Its renderings, however, are often of the greatest value in interpreting allusions, particularly also in giving hints for the meanings of obscure words, and in such matters it is many times our best and only guide. When more fully understood and properly used in connection with the 'comparative method', referring to the Sanskrit in interpreting the sacred texts, the 'traditional method' or native explanation is destined to win great results. The 'traditional' and the 'comparative' methods must go hand in hand.

Manuscripts of the Avesta.

§ 49 The manuscripts of the Avesta are quite numerous. Some of our specimens were copied down over five hundred years ago. They are written on parchment. The oldest was copied about the middle of the 13th century. From that date onward we have a considerable number of codices still extant. They come to us from India and from Yezd and Kirman in Persia. A number of the manuscripts are deposited in the libraries at Copenhagen, Oxford, London, Paris, Munich. The Parsi priests, especially the Dasturs, Dr Jamaspji Minocheherji and also Peshotanji Behramji, have shown princely generosity in aiding Western scholars in editing texts by putting valuable MSS in their possession. It is thus that the new edition of the Avesta texts by Professor Geldner of Berlin, is able to be presented in so critical a manner. No codex is complete in containing all the texts (§ 11). The different MSS themselves, moreover, show certain variations in reading, but these chiefly affect the form and construction of single words, rather than entire passages and the sense. As a rule, the older the MS. is, the better is its grammar, and the later, the more faulty. Notable exceptions, however, must be made, especially in favor of some later MSS from Persia.

Importance of the Avesta

§ 50. The importance of the Avesta, as stated above (§ 2), lies not alone in the field of philology, ethnology and early literature, but especially also is it of importance from the standpoint of comparative religion. Resemblances to Christianity in its teachings become significant when we consider the close contact between the Jews and the Persians during the Babylonian captivity. These are beginning more and more to attract the attention of students of the Bible.

Language of the Avesta

Grammatical Summary

§ 51 The language in which the Avesta is written belongs to the Iranian branch of the Indo-Germanic tongues. With the Ancient Persian of the inscriptions it makes up the Old Iranian division. The later Iranian languages, New Persian, Kurdish, Afghan, Ossetish, Baluchi, Ghalcha, and some minor modern dialects, complete the younger division. The intervening Pahlavi and Pāzand, or Parsi, do not quite complete the link between the divisions. The extent of its relationship with the Armenian is not yet defined with sufficient exactness. On the positive kinship between the language of the Avesta and Sanskrit, see below § 55.

§ 52. The language in which the Avesta is written may best be termed *Avesta* or *Avestan*. The designation *Avesta* for the language, as well as the book, is in keeping with the Pahlavi *Avistāk*, which is used both of the tongue and of the scriptures. The term *Avestan*, both for the language and as an adjective, is preferred by some scholars, in order to distinguish the speech from the work itself. This is sometimes found very convenient. The term *Zend* for the language, as noted above (§ 3), is a misnomer. The designation Old Bactrian, occasionally used for the tongue, has little to recommend it.

§ 53. The alphabet in which the Avesta is written is far younger than the language it presents. The characters are derived from the Sassanian Pahlavi, which was used to write down the oral tradition when the texts were collected and edited under the dynasty of the Sassanidæ. The writing is read from right to left. What the original Avestan script was we do not know.

§ 54. Two dialects may be recognized in the Avesta: one the 'Gāthā dialect' or the language of the oldest parts, the Gāthās, or metrical sermons of Zoroaster, the other 'Younger Avesta' or the 'classical dialect'. This latter is the language of the great body of the Avesta. The Gāthā dialect is more archaic, standing in the relation of the Vedic to the classical Sanskrit, or the Homeric Greek to the Attic. Possibly the Gāthā language may owe some of its peculiarities noticed below, also to an original difference of locality. The Gāthā dialect was the speech of Zoroaster and his followers. Its grammatical structure is remarkably pure. The younger Avesta, but only in its late compositions, owing to linguistic decay, shows many corruptions and confusions in its inflections. All that is old or is written in meter, however, is correct and accurate. Inaccuracies that have there crept in, we must generally attribute to the carelessness of the scribes. In its forms, as a rule, the Avesta is extremely antique, it stands in general on the same plane as the Vedic Sanskrit, and occasionally, though not often, it even shows more ancient forms.

§ 55. The language of the Avesta is most closely allied to the Sanskrit, though individually quite distinct from the latter. Together they may be classed as making up an Indo-Iranian group. Almost any Sanskrit word may be changed at once into its Avestan equivalent, or vice versa, merely by applying certain phonetic laws. As example may be taken the metrical stanza Yt. 10.6 in the Avesta

təm amavanəm yazatəm
sūram dāmohu sruštəm
mībrəm yazāi, zaōbrāyō—

'Mithra that strong mighty angel, most beneficent to all creatures, I will worship with libations'—becomes when rendered word for word in Sanskrit.

*tam āmavantam yajātām
sūtam dhāmasu sāvisṭham
mitrām yajāi hōtrābhyah.*

§ 56. In its phonology the Avesta agrees with the Sanskrit in its vowels in general, but the Avesta shows a greater variety in using *e*- and *o*-sounds instead of *a*. Final vowels, except *ō*, are shortened as a rule. The Skt diphthong *ē* appears in Av. as *aē*, *ōi*, *ē* (final). Thus Av. *vaē-nōipe* 'they two are seen' = Skt *vēn-ē-iṣ*. Skt *ō* appears as Av. *ao*, *ōu*, *ō* (final), thus Av. *aojō* 'strength' = Skt *ōjō*, *ōjas*, Av. *hratōuš* 'of wisdom' = Skt. *krātōs*. A striking peculiarity in Av., moreover, is the introduction of epenthetic vowels and help sounds, giving rise to improper diphthongs, Av. *bavati* 'he becomes' = Skt *bhāvati*, Av. *hvarva-* 'whole' = Skt *sārva-*, Av. *vahēdā-* 'word' = Skt *vakti-*, Av. *hvar-* 'sun' = Skt *svā*. The Skt voiceless stops *k*, *t*, *p* generally become spirants *ḥ*, *ṣ*, *f* in Av. before consonants. Thus, Av. *hšāpra-* 'rule, kingdom' = Skt *ksatīā-*, Av. *fīa* 'forth' = Skt. *pīa*. The original voiced aspirates *gh*, *dh*, *bh*, become in Av. simply voiced stops *g*, *d*, *b*. They are so preserved in the old Gāthā dialect, the younger dialect commonly resolves them again before consonants and between vowels into voiced spirants. Thus, GAv. *adā*, YAv. *ada* 'then' = Skt *ādha*. Similarly spirantized in YAv. the voiced stops YAv. *ugra-*, GAv. *ugra-* 'mighty' = Skt *ugrā-*. The sibilant *s*, when initial in Skt, becomes Av. *h*, as in Greek. Thus, Av. *hapta* 'seven' = Skt *saptā*. When internal, Skt *s* may also appear as *wh*. Thus, Av. *vaxhana-* 'vesture' = Skt *vāsana-*. Final *-as* of Skt appears regularly as *-ō*. Thus Av. *aspō* 'horse' = Skt *āsvas*.

§ 57. The Gāthā dialect regularly lengthens all final vowels. It frequently inserts the anaptyctic vowels. GAv. *fīā*, YAv. *fīa* = Skt. *prā*. Original *ns* appears in GAv. as *ng*. Thus GAv. *daēvəngs* (acc. pl.), YAv. *daēvən* 'demons' = Skt *dēvān*, GAv. *mənghāi* 'I shall think' = Skt *matsāi*.

§ 58. In inflection the Avesta shows nearly the richness of the Vedic Sanskrit. There are three genders, masculine, neuter, feminine, likewise three numbers, singular, dual, plural. The dual is not extensively used. There are eight well-developed cases of the noun and the adjective, the normal endings are: Singular Nom. *-s*, Acc. *-m*, Instr. *-ā*, Dat. *-ē*, Abl. *-af*, Gen. *-ō (-as)*, Loc. *-i*, Voc. — Dual Nom, Acc, Voc. *-ā*, Instr, Dat, Abl. *-byā*, Gen. *-ō*, Loc. *-ō*, *-yō*. Plural Nom., Voc. *-ō (-as)*, Acc. *-ō (-as, -ns)*, *-ā*, Instr. *-biš*, Dat. *-byō (-byas)*, Gen. *-qm*, Loc. *-su*, *-hu*, *-šva*. The classes of declension agree exactly with the

Sanskrit, the method of forming comparison of adjectives likewise corresponds. The numerals answer to Skt. forms, except Av *aṛva-* 'one', opposed to Skt *eka-*, Av *baṛvar-* '10,000', but Skt *ayúta*. The Av pronouns closely resemble the Skt, but show also individual peculiarities. Noteworthy is the remote demonstrative Av. *ava*, *hāu* 'that, yonder', contrasted with Skt. *amúh*, *asāu*. The verbal system in Av. and in Skt are in general identical. The roots are chiefly monosyllabic and are subject to the same modifications as in Skt. In voice, mode, and tense, and in their conjugation-system the two languages quite agree. The endings show equal antiquity with the Sanskrit. The primary active endings in Av. are Sing. 1, *-mi*, 2, *-hi*, 3, *-ti*, Dual. 1, *-vahi*, 3, *-tō*, *-pō*, Plur. 1, *-mahu*, 2, *-pa*, 3, *-nti*. The other endings also are parallel with the Sanskrit.

§ 59 The Av possesses like facility with the Sanskrit in forming words by means of prefixes, and by adding suffixes of primary and secondary derivation. The same classes of compounds may be recognized in both tongues. The rules of external Sandhi, or joining together of words in a sentence, so universal in Skt, are almost wanting in Avesta. The Avesta separates each word by a dot. The vowels are fully expressed as in Greek etc, by individual letters. No diacritical points or accents are written in the texts. The meters in which the Gāthās are composed have analogies in the Veda. Almost all the metrical parts of the younger Avesta are in eight-syllable lines. The syntax, however, differs from the Sanskrit in certain points, and shows some marked individualities, especially in the later portions.

SPECIMENS OF THE AVESTA TEXT.

I FROM THE GATHAS

Yasna 45.1—2

Zoroaster preaches upon The Two Spirits.

ṣṣṣṣṣṣ ṣṣ ṣṣṣṣṣṣ ṣṣ ṣṣṣṣṣṣṣṣṣṣṣṣ ṣṣ 1
ṣṣṣṣṣṣ ṣṣṣṣṣ ṣṣṣṣṣṣṣ ṣṣṣṣṣṣ ṣṣṣṣṣṣṣ
ṣṣṣṣṣṣṣṣṣṣṣ ṣṣ ṣṣṣṣ ṣṣṣṣṣṣ ṣṣ ṣṣ
ṣṣṣṣṣṣṣṣṣ ṣṣṣṣ ṣṣṣṣṣṣṣṣṣ ṣṣṣṣṣṣ ṣṣṣṣṣṣ
ṣṣṣṣṣṣṣṣṣ ṣṣṣṣṣṣṣ ṣṣṣṣṣṣṣ ṣṣṣṣṣṣṣ ṣṣṣṣṣṣ

ṣṣṣṣṣṣ ṣṣṣṣṣ ṣṣṣṣṣṣ ṣṣṣṣṣṣṣṣṣ ṣṣṣṣṣṣṣ 2
ṣṣṣṣṣṣ ṣṣṣṣ ṣṣṣṣṣṣ ṣṣṣṣṣṣṣṣṣṣṣṣ ṣṣṣṣṣṣ
ṣṣṣṣṣṣṣṣ ṣṣṣṣ ṣṣṣṣṣṣṣṣ ṣṣṣṣṣṣ ṣṣṣṣṣṣ
ṣṣṣṣṣṣṣṣṣ ṣṣṣṣṣṣ ṣṣṣṣṣṣ ṣṣṣṣṣṣṣ ṣṣṣṣṣṣ
ṣṣṣṣṣṣṣṣṣ ṣṣṣṣṣṣṣ ṣṣṣṣṣṣṣ ṣṣṣṣṣṣṣ ṣṣṣṣṣṣ

Ys. 45.1 translated.

Now shall I preach, and do you give ear and hear,
Ye who hither press from near and from afar,
Therefore lay ye all these things to heart as clear
Nor let the wicked teacher your second life destroy—
The perverted sinner your tongues with his false faith

Transliteration of the same.

(See opposite page)

1 *aṭ fravaḥṣyā nū gūšōdūm nū sraotā
yaēcā asnāṭ yaēcā dūrāṭ iṣaḥā
nū īm vīspā ciḥrā zī mazdānhōdūm
nōiṭ daibitīm duš.sastiš ahūm m'raṣyāṭ
akā varanā dragvā hizvā āvərətō*

2 *aṭ fravaḥṣyā avhāuš ma'nyū pouruyē
yayā spanyā ūti mravaṭ yēm angrəm
nōiṭ nā manā nōiṭ sēghā nōiṭ ḥratavō
naēdā varanā nōiṭ uḥdā naēdā šyaopānā
nōiṭ daēnā nōiṭ urvaṇō hacarētē*

Ys. 45.² translated.

Now shall I preach of the world's Two primal Spirits
The Holier One of which did thus address the Evil.
'Neither do our minds, our teachings, nor our concepts,
Nor our beliefs, nor words, nor do our deeds in sooth,
Nor yet our consciences, nor souls agree in aught'

a. Yasna 9.5 (metrical).

[illegible]

5 yimake hṣaḥre aṛvahe
 nōiṭ aotəm āvha nōiṭ gar^omāin
 nōiṭ zaṛva āvha nōiṭ mār^oḥyuṣ
 nōiṭ araskō daēvō.dātō;
 paṇca.dasa fracarōiḥe
 pita puḥrasca raodāēṣva [katarasciṭ]
 yavata hṣayōiṭ huqḥwō
 yimō vīvavvhatō puḥrō.

In the reign of princely Yima
There was neither cold, nor heat
Old age was not, death there was not,
Nor disease, the work of Demons,
But the son walked with the father
Fifteen years old each in figure,
Lóng as Vivanghvat's son, Yima
The good shepherd, ruled as sovereign

TRANSCRIPTION OF AVESTAN ALPHABET.

(Compared with Justi, *Handbuch der Zendsprache*).¹

A. Vowels.

Short .	𐬀 <i>a</i>	𐬁 <i>i</i>	𐬂 <i>u</i>	𐬃 <i>e</i>	𐬄 <i>ē</i>	𐬅 <i>o</i>
	<i>a</i>	<i>i</i>	<i>u</i>	<i>(e)</i>	<i>(ē)</i>	<i>o</i>
Long	𐬆 <i>ā</i>	𐬇 <i>ī</i>	𐬈 <i>ū</i>	𐬉 <i>ē</i>	𐬊 <i>ē̄</i>	𐬋 <i>ō</i>
	<i>ā</i>	<i>ī</i>	<i>ū</i>	<i>(ē)</i>	<i>ē̄</i>	<i>ō</i> (<i>āo</i>) (<i>ā</i>)

B. Consonants.

Guttural	𐬌 <i>k</i>	𐬍 <i>kh</i>	𐬎 <i>g</i>	𐬏 <i>gh</i>
	<i>k</i>	<i>(kh)</i>	<i>g</i>	<i>(gh)</i>
Palatal . .	𐬐 <i>c</i>	—	𐬑 <i>j</i>	—
	<i>c</i>		<i>j</i>	
Dental . . .	𐬒 <i>t</i>	𐬓 <i>th</i>	𐬔 <i>d</i>	𐬕 <i>dh</i>
	<i>t</i>	<i>(th)</i>	<i>d</i>	<i>(dh)</i>
Labial . . .	𐬖 <i>p</i>	𐬗 <i>f</i>	𐬘 <i>b</i>	𐬙 <i>w</i>
	<i>p</i>	<i>f</i>	<i>b</i>	<i>w</i>
Nasal.	𐬚 <i>n</i>	𐬛 <i>ñ</i>	𐬜 <i>n</i>	𐬝 <i>m</i>
	<i>(n)</i>	<i>(ñ)</i>	<i>n</i>	<i>m</i>
Semivowel and				
Liquid . . .	𐬞 <i>y</i>	𐬟 <i>z</i>	𐬠 <i>z̄</i> ²	𐬡 <i>r</i>
	<i>y</i>	<i>z</i>	<i>(z̄)</i> ²	<i>r</i>
Sibilant . . .	𐬢 <i>s</i>	𐬣 <i>ś</i>	𐬤 <i>ś̄</i> ³	𐬥 <i>ś̄</i> ³
	<i>(s)</i>	<i>(ś)</i>	<i>(ś̄)</i> ³	<i>(ś̄)</i> ³
Aspiration . .	𐬦 <i>h</i>	𐬧 <i>h̄</i>		
	<i>h</i>	<i>(h̄)</i>		
Ligature . . .	𐬨 <i>hw</i>			
	<i>(q)</i>			

¹ Forms in parentheses () show where Justi has been deviated from.

² The signs *z̄*, *z̄̄* need only be employed for purely scientific purposes, the letters *y*, *v* for both initial and internal 𐬞 *y*, 𐬟 *z̄*, answer fully for practical purposes

³ The differentiation *ś*, *ś̄*, *ś̄̄* need only be made in scientific articles. The single sign *ś̄* is ordinarily quite sufficient for the three 𐬤 *ś̄*, 𐬥 *ś̄̄*, 𐬦 *ś̄̄̄*

SUGGESTIONS.

The following hints may be helpful to the student in using the Grammar. The chief points on which stress should be laid, and which it will be sufficient for the beginner to acquire, are:

- 1 In the Preface, the remarks on Transcription, pp. vi—vii
 - 2 In the Introduction, the sketch of the language, of the Avesta, pp xxx—xxxiii
 - 3 Throughout the Grammar, the large print alone need be studied. Every thing marked 'GAv' (Gāthā Avesta), and all that is in small type, may be practically disregarded
 - 4 Under Phonology, only the sections (§§) referred to in the Résumé pp 60—61.
 5. Under the Declension of Nouns and Adjectives, the following sections should suffice §§ 236, 243, 251, 262, 279, 291, 300, 322, 339, 362, 363
 - 6 Under Numerals, note merely the Cardinals § 366.
 - 7 Under Pronouns, compare the Av. and Skt forms in the case of §§ 386, 390, 399, 409, 417, 422, 432. No attempt need be made to commit the paradigms to memory.
 - 8 Under Verbs, the following sections relating to the Present-System are important §§ 448, 466, 469, 470, 478—481, 483—488. The remaining conjugations, and the Perfect, Aorist, Future, etc, may be learned as needed.
 9. The rest of the book may be overlooked by the beginner
 10. In consulting the Grammar, the Index will be found of service for reference.
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A FEW OF THE BOOKS MOST NECESSARY FOR THE BEGINNER.

The following list contains a few books that the beginner will find most useful. The list is very brief; the student as he advances will see how rapidly it may be enlarged.

a. Texts.

GELDNER — *Avesta, or the Sacred Books of the Parsis* — Stuttgart 1885 seq.

The new standard edition

WESTERGAARD — *Zendavesta, or the Religious Books of the Zoroastrians*. — Copenhagen

Hard to procure, but useful until Geldner's edition is complete

W. GEIGER — *Aogemadaēca, ein Pärsetract in Pāzend, Altbaktrisch und Sanskrit*. — Erlangen 1878.

Useful for the brief Av. fragment it contains

SPIEGEL — *Die altpersischen Keilinschriften*, im Grundtexte mit Übersetzung, Grammatik und Glossar. 2 Aufl. — Leipzig 1881.

Good for comparative purposes.

b. Dictionary.

JUSTI — *Handbuch der Zendsprache*, Altbaktrisches Wörterbuch. — Leipzig 1864.

The only dictionary at present, and indispensable for reference
Possible to obtain second-hand.

c. Translation.

DARMESTERER AND MILLS — *The Zend-Avesta* translated, in the *Sacred Books of the East*, ed. by F. Max Muller, vols iv, xxiii, xxxi. — Oxford 1883-7.

This translation is complete. Translations of separate portions are to be found in the works mentioned under (d) and (e)

d Grammar and Exegesis,
including also Translations of selected portions

(Books specially mentioned above in Preface, are not repeated here)

BARTHOLOMAE—*Arische Forschungen* 1-iii.—Halle 1882-7.

Grammatical and metrical investigations, with translations of selected Passages

GELDNFR — *Ueber die Metrik des jungeren Avesta.*—
Tubingen 1877.

A useful treatise on Metre Also contains translations

— *Studien zum Avesta.*—Strassburg 1882.

Grammatical contributions, and numerous translations.

— *Drei Yasht aus dem Zendavesta* ubersetzt und er-
klart —Stuttgart 1884.

Translation of Yt. 14, 17, 19, with Commentary

SPIEGEL — *Commentar uber das Avesta* Bd. i-ii —Wien
1864-8.

Useful for occasional reference

e. Literature, Religion, Antiquities.

DARAB PESHOTAN SANJANA—*Civilization of the Eastern Ira-
nians.* Vols. i-ii; being a translation from the Ger-
man of W. Geiger's *Ostiranische Kultur im Alter-
thum* —London 1885-6.

Useful for reference.

GELDNER—*Zend-Avesta, Zoroaster*, articles in the *Encyclo-
paedia Britannica.* Ninth edition.—1888.

By all means to be consulted.

HAUG AND WEST—*Essays on the Sacred Language, Writ-
ings, and Religion of the Parsis.* 3 ed.—London 1884.

Contains much useful information

FIROZ JAMASPI —Casartelli's *Mazdayasnian Religion under
the Sassanids* —Bombay 1889.

Treats fully of the later development of Zoroastrianism.

RAGOZIN — *Media, Babylon and Persia*. (Story of Nations' Series.)—New York 1888.

A good and readable book

WINDISCHMANN — *Zoroastrische Studien*, herausgegeben von Fr. Spiegel.—Berlin 1863.

Contains much good material

Beside the above works the student will find abundant and valuable contributions on the Avesta and kindred Iranian subjects in the philological journals and periodicals of the last few years. Reference need only be made to the names Bartholomae, Bang, Bezzenberger, Caland, Casartelli, Darmesteter, de Harlez, Geiger, Geldner, Horn, Hübschmann, Fr Muller, Mills, Pischel, Spiegel, Wilhelm, and some others, in the following:

Bezzenberger's Beiträge,

Kuhn's Zeitschrift,

Zeitschrift der deutschen morgenländischen Gesellschaft,

Brugmann und Streiberg's Indogermanische Forschungen;

Le Muséon,

American Oriental Society's Proceedings,

American Journal of Philology,

Babylonian and Oriental Record



TABLE OF CONTENTS

OF

PART I.

(The Numbers refer to the Sections §§)

Section	Page
PREFACE	v—x
INTRODUCTION THE AVESIA AND ZOROASTER	xi—xxxiii
SPECIMENS OF THE AVESIA TEXT	xxxiv—xxxviii
SUGGESTIONS, AND BOOKS RECOMMENDED	xxxix—xlii
CONTENTS, AND ABBREVIATIONS	xliii—xlviii

GRAMMAR.

PHONOLOGY.

ALPHABET AND PRONUNCIATION

§ 1	1-3 The Av characters.—4. Punctuation —5-7 Pronunciation of Vowels and Diphthongs —8-13. Sounds of the Consonants	1—4
-----	---	-----

SYSTEM OF VOWELS.

§ 14	Simple Vowels. 14. The Av and Skt Vowel-Systems —15 Agreement both in Quality and Quantity between Av and Skt. Vowels —16-22 Agreement in Quality, Difference in Quantity.—23-26. Rules for Quantity of Vowels in Av.—27-46 Difference in Quality between Av and Skt. Vowels —47-49 Original <i>r</i> in Av.—50-52. Concurrence of Vowels, Euphonic Rules, Contraction, Resolution, Hiatus	4—15
§ 53	Diphthongs. 53 Proper, Improper Diphthongs, Reduction and Protraction Diphthongs —54-59 The diphthongs Av <i>aē</i> , <i>ōi</i> , <i>ao</i> , <i>ēu</i> , <i>āi</i> , <i>āu</i> .—60. Vowel-Strengthening, Guna and Vrddhu.—61. Changes in <i>y</i> - or <i>v</i> -Syllables —62. Vocalization of <i>y</i> and <i>v</i> .—63-68. Reduction and Abbreviation in <i>y</i> - or <i>v</i> -Syllables —69-72 Epenthesis, Prothesis, Anaptyxis	15—27

SYSTEM OF CONSONANTS

- § 73. General Rules for Consonants 74 Voiceless and Voiced (Surd and Sonant) — 75 Remarks on Sandhi — 76 Tenues, Av *k, t, p*. — 77-80 Voiceless (Surd) Spirants, Av. *h, þ, f* — 81 The character of Av. *ç*. — 82-88 Mediae, Av. *g, d, b, j* and the Voiced (Sonant) Spirants, Av. *j, d, w*. — 89-90 Bartholomae's Law for original aspirate mediae + *t* or + *s*. — 91-93 Semivowels, Av. *y (ç), v (z)* — 94-99 Original *v* in combination with Consonants. — 100 Liquid, Av. *r*. — 101-105 Nasals, Av. *n, ñ, m, p, m*. — 106-107 Sibilants, Av. *s, š, ž, z, ž* — 108-110 Original *s*, how represented in Av — 111-124 Original *as, ar*, how represented in Av — 125-129 Original *us*. — 130. Original *sv* — 131-144 Original *sy, sr, sm, sk, ts, ps*. — 145-150 Older palatal *s* (Skt *ś*), how represented in Av — 151-153 Developed Av. *ç* — 154-166 Av. *š, ž, ž* — 167-175 Av. *z*. — 176-183 Av. *ž* — 184. Aspiration, Av. *h, þ, h* 27-57
- § 185 Special Rules for Consonants. — 185 Assimilation — 186. Double Consonants reduced in Av — 187 Consonant dropped. — 188-190 Consonants added or substituted — 191. Metathesis — 192-193 Final Consonants in Av. — 193 Note MS-Fluctuations in writing certain Consonants and certain Vowels. — 194. Repetition of same sound avoided in Av. 57-60
- RÉSUMÉ OF PHONOLOGY.
- § 195. 195-201 Differences between Av. and Skt Vowels — 202-203 Av and Skt Diphthongs compared. — 204-206. Origin of the Consonants in Av. — 207-218 Representation of various Skt. Consonants in Av. 60-61

INFLECTION.

DECLENSION OF NOUNS AND ADJECTIVES.

- § 219 Synopsis of the Declension of Nouns and Adjectives. — 220. Case, Number, Gender — 221. Table of Case-Endings. — 222-227 Remarks on the Endings — 228-231. General Plural Case in Av — 232 Interchange of Neuter with Feminine Forms — 233 Interchange of Cases in their Functions — 234. Transition in Declension — 235 Stem-Gradation (Strong and Weak Forms) — 236-250. Declension of Stems in *a, ā*. — 251-261. Stems in *i, ī*. — 262-276. Stems in *u, ū*. — 277-278 Diphthongal Stems

Section	Page
in <i>āi, āu</i> .—279-283 Stems without Suffix.—284-288 Strong and Weak Stems —289-298 Derivative Stems in <i>ant, mant, vant</i> .—299-315. Derivative Stems in <i>an, man, van</i> .—316 Derivative Stems in <i>m</i> .—317-318 Radical <i>n</i> - and <i>m</i> -Stems.—319-337. Stems in original <i>r</i> .—338-360. Stems in original <i>s</i> .—361-362. Feminine Formation.—363-365. Comparison	62—105

DECLENSION OF NUMERALS

§ 366. 366-374 Cardinals and Ordinals — 375-376. Numeral Derivatives	106—108
--	---------

DECLENSION OF PRONOUNS.

§ 377. 377-384. General Remarks and Synopsis of the Pronouns.—385-398 Personal —399-405 Relative —406-407 Interrogative.—408. Indefinite.—409-433. Demonstrative.—434-443. Other Pronominal Words and Derivatives, Possessive, Reflexive, Adjectives, Adverbs	109—126
---	---------

CONJUGATION OF VERBS.

§ 444. 444-447 General Synopsis, Voice, Mode, Tense, Person, Number.—448. Table of Personal Endings.—449-458 Remarks on the Endings.—459-464. Mode-Formation, Subjunctive, Optative.—465-466 Reduplication and Augment —467. Vowel-Variation (Strong and Weak Forms). . .	127—137
§ 468 Present-System.—469-470 Classes of Verbs.—471 Transfer of Conjugation —472-477 The <i>a</i> -Conjugation (thematic)—478. Cl. 1 (<i>a</i> -class, str. root).—479. Cl. 6 (<i>a</i> -class, unstr root)—480. Cl. 4 (<i>ya</i> -class)—481. Cl. 10 (<i>aya</i> -class).—482-506. Paradigms of <i>a</i> -Conjugation —507-515. The non- <i>a</i> -Conjugation (unthematic) —516-539. Cl. 2 (root-class) —540-553. Cl. 3 (reduplicating class).—554-565. Cl. 7 (nasal class).—566-575 Cl. 5 (<i>nu</i> -class).—576-582. Cl. 8 (<i>n</i> -class).—583-591. Cl. 9 (<i>nā</i> -class)	137—167
§ 592. Perfect-System. 592-596. Perfect Formation.—597-601. Table of Perfect Endings and Remarks.—602. The Pluperfect (Preterite).—603-604. Mode-Formation of the Perfect —605-619. Paradigms of the Perfect-System.—620-622. Absence of Reduplication —623. Periphrastic Perfect	167—176
§ 624 Aorist-System. 624-625. Form and Classification of Aorists —626 Augment and Endings.—627. Modes of the Aorist.—628-652. Non-Sigmatic Group, (1) Root-	

Section	Page
Aorist, (2) Simple Aorist, (3) Reduplicated Aorist.—653-666 Sigmatic Group, (4) <i>h-</i> (or <i>s-</i>) Aorist, (5) <i>ha-</i> (<i>sa-</i>) Aorist, (6) <i>hī-</i> Aorist, (7) <i>hī-</i> Aorist.—667-668. Aorist Passive Third Singular	176—186
§ 669 Future-System 669 Future Formation.—670-671 Modes of the Future.—672. Paradigms	186—187
§ 675. Secondary Conjugation. 675-683 Formation of the Passive.—684-694 Causative —695-696. Denominative —697-698. Inchoative —699-701 Desiderative —702-707. Intensive	187—195
§ 708 Verbal Abstract Forms. 709-715 Active, Middle, and Passive Participles —716-718. Gerundive and Gerund —719-721. Infinitive	195—199
§ 722. Periphrastic Verbal Phrases. 722-723 Periphrases instead of a tense-stem —724 Periphrastic Expressions and Circumlocutions	199—200

INDECLINABLES.

§ 725 725-733 Adverbs —734-737 Prepositions —738-740 Conjunctions —741-742 Interjections	201—206
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WORD-FORMATION.

FORMATION OF DECLINABLE STEMS.

§ 743 Morphology in general —744-745 Suffixless Formation, —746 Derivation by Prefix and Suffix —747-754 Nominal and Verbal Prefixes. —755 Derivation by Suffix. —756-823 Primary Suffixes —824-857 Secondary Suffixes	207—236
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FORMATION OF COMPOUND STEMS

§ 858 Noun and Verb Compounds.—859-860 Noun-Composition, —861-877 Euphonic Laws in the Union of the Members of Compounds —878 Classes of Compounds.—879 Copulative Compounds.—880-882 Determinative Compounds, —883-889. Secondary Adjective Compounds, Possessive Compounds and Adjective Compounds with governed Final Member —890-894. Other Compounds, Numeral, Adverbial, Loose —895-900 Sandhi in Compounds and Enclitics	236—247
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INDEXES	249—271
ADDITIONS AND CORRECTIONS	272—273

ABBREVIATIONS.

adj. = adjective
 advl = adverbial
 etc. = *et cetera*
 et al = *et alia*
 fr. = from
 indecl. = indeclinable
 infin = infinitive
 nom. propr. = *nomen proprium*
 num. = numeral
 orig = original, originally
 opp, opp. to = opposed to
 pret = preterite
 ptepl. = participle
 str. = strong
 subst = substantive
 v. l. = *varia lectio*
 var. = variant
 wk. = weak.

Afr = Afringan
 Av¹ = Avesta
 GAv.² = Gatha Avesta
 Ind Iran = Indo-Iranian
 Indg = Indogermanic
 MS = manuscript
 MSS. = manuscripts
 Ny = Nyaish
 Phl = Pahlavi
 Sir. = Sirozah
 Skt. = Sanskrit
 Vd = Vendidad
 Vsp = Vispered
 Wg. = Westergaard
 YAv.³ = Younger Avesta
 Ys. = Yasna
 Yt. = Yasht
 ZPhl. Gloss. = Zand-Pahlavi Glossary.

The other abbreviations require no remark

Observe.

1. Av. (Avesta) prefixed to a word indicates that the word or form in question is either found in both GAv and YAv. or has nothing peculiar about it which would prevent its occurrence in both

2. GAv. (Gāthā Avesta) is prefixed (1) when the word, or form, or construction is peculiar to the Gāthā dialect and is not found in YAv.; (2) to contrast a Gāthā form with a younger form (YAv.) which may stand beside it, (3) to emphasize the fact that the form in question is found even in the Gāthās, e g *stavar* § 143.

Under GAv are comprised the usual 17 hymns and the sacred formulas (Intro. p. xxiii, § 25), the Yasna Haptanghātī, and those por-

tions, such as Ys. 12, that are written in the Gāthā dialect even including some possible later imitations, e g Ys 58, 4 26

3 YAv (Younger Avesta) comprises everything that is not written in the dialect of the Gāthās. For its usage see preceding note.

4. The sign (◊) is placed before a form to denote that the first part of the word is omitted.

5 In the paradigms under Inflection, the forms in parentheses () do not actually occur, but are made up after the form in small print which stands beside them. See § 236 foot-note. Thus Loc. (*yasnaēšu*) *vīraēšu*.



GRAMMAR.

PHONOLOGY.

Alphabet.

§ 1. The Avesta is written in the following characters

A. Vowels.

Short .	ⲁ	ⲓ	ⲛ	ⲉ	ⲟ
Long	ⲁ̄	ⲓ̄	ⲛ̄	ⲉ̄	ⲟ̄

B Consonants

Guttural	ⲕ	ⲗ	ⲅ	ⲙ
Palatal	ⲥ	ⲙ	—	—
Dental	ⲧ	ⲧ̣	ⲧ̣̣	ⲧ̣̣̣
Labial	ⲡ	ⲡ̣	ⲡ̣̣	ⲡ̣̣̣
Nasal . . .	ⲛ	ⲛ̣	ⲛ̣̣	ⲛ̣̣̣
Semivowels and				
Liquid . . .	ⲣ	ⲣ̣	ⲣ̣̣	ⲣ̣̣̣
Sibilant	ⲥ	ⲥ̣	ⲥ̣̣	ⲥ̣̣̣
Aspiration	ⲡ̣̣̣̣	ⲡ̣̣̣̣̣	—	—
Ligature . . .	ⲡ̣̣̣̣̣̣	—	—	—

§ 2 The writing runs from right to left. The vowels are fully expressed by individual letters as in Greek

Note The epenthetic and anaptyctic vowels (§§ 70, 72) will be expressed in transcription, in the Grammar only, by a small vowel slightly raised e g Av *a^uruša-* 'white' = Skt. *aruśa-*, Av. *antara* 'within' = Skt. *antár*.

etc ; there are no diacritical points; nor are any accents written in the Avesta texts.

§ 3 In the manuscripts numerous ligatures occur; these except *no st* are generally resolved in printing. Observe that *hv* is different from *huv*. Many MSS. have a sign *h̄* *m̄* interchanging with *hm*.

§ 4. In Avesta, all words except some enclitics are written separately and each is followed by a point (.), the compounds even are mostly written separately in the MSS.; but in printed texts these are written together, a point (.) being used to divide the members.

§ 5. The punctuation in the MSS. is meagre, mostly arbitrary and quite irregular, the following symbols borrowed from the MSS. have been adopted to correspond to our signs, namely : for colon or semicolon; ∴ a full stop; ∞ a larger break, ∞ ∞ the end of a chapter, • symbol of abbreviation

Pronunciation.

§ 6 Vowels. *a*, *ā*, *e*, *i*, *u*, *ū* are pronounced as ordinarily in Sanskrit, but *a*, *ā* perhaps duller — *ə* is most probably obscure like the short indefinite vowel familiar in English, 'gardener', 'measuring', 'history', 'sachen'; it often corresponds to the vulgar 'chimney', 'rheumatism'. In the combination *ar*, cf. Skt. *r*, much like English 'pretty' (when pronounced 'pre^ett^y'), e. g. *par̥saŋ* 'he asked', cf. Mod Persian *pursīdan* 'to ask', Av. *mar̥ja-* 'bird', Skt *mrga-*, Mod Pers *murg*. See above, Introduction, on Transcription — *ē* is the corresponding long vowel to *e*. — *e* and *ē*, both narrow, about as English 'let, veil', French 'été'. — *o* and *ō* probably somewhat muffled. — *ā*, as English 'extraordinary, fault,

fawing', i. e. approaching 'aw' in 'saw'. — α *a*, nasalized *a*, or *ā*, French 'sans', likely rather dull.

§ 7. **Diphthongs.** α *āi* and μ *āu* are pronounced as in Sanskrit. — σ *ōi* as a Gk. ω . — β *aē*, γ *ao* and η *ēu* as a union of the two elements *a i* etc. — ω *ēe* as forming two distinct sounds.

§ 8. **Tenues** κ , λ , ρ *t*, ϕ *p*, and **Mediae** ϵ *g*, ζ *d*, γ *b*, as ordinarily. — τ *c*, χ *j*, as in Sanskrit, English 'church, judge'.

§ 9. **Spirants.** θ *h*, as *ch* in Scotch 'loch', Mod. Gk. χ . — γ *J*, a roughened *g*, guttural buzz, cf. (often) Germ. 'Tage', Mod. Gk. γ . — δ *þ*, as English 'thin', surd. — δ *d*, as English 'then', sonant. — ϵ *t*, apparently a spirant, § 81. — ϕ *f*, as in English. — ω *w*, corresponding sonant, Germ *w*, Mod. Gk β (cf. Eng. *v*). — ν *s*, sharp as in 'sister'. — ζ *z*, corresponding sonant, English 'zeal'. — ψ *š*, as English *sh* in 'dash'. — ω *ž*, corresponding sonant, English 'pleasure, azure'. — ρ *š*, a more palatal *sh*, generally before *y*. — ϕ *š*, apparently a variety *sh*, differing little from ν *š*; etymologically it most often equals original *rt*.

§ 10. **Nasals.** γ *v*, guttural = Skt *v* — ν *v*, a modification of the preceding, -mouillé, the two (γ *v* and ν *v*) respectively perhaps as in Eng. 'longing'. — ι *n*, as Eng. 'nun' — ϵ *n* (modified from *an*), a variety of *n*. — τ *m*, as ordinarily.

§ 11. **Semivowels and Liquid.** ω *y* (initial), probably spirant as Eng. 'youth'; — ν *y* (internal), probably semivowel, *ȳ*, English 'many a man'. — ϕ *v* (initial), probably spirant as Eng. 'vanish'; — ν *v* (internal), probably semivowel, *u*, cf. Eng. 'lower, flour'. — ι *r* is a liquid vigorously pronounced. Observe *l* is wanting.

Note. On ν in *uvabha*, see Vocabulary after ι *u*.

§ 12. **Aspiration.** w h , as ordinarily. — ç h , a modification of h before y , possibly stronger.

§ 13. **Ligature.** w h , perhaps more vigorous than w hv , and possibly already shading towards the later Pers. h^v .

Sounds.

SYSTEM OF VOWELS.

§ 14. **General Remark.** The Avesta presents a greater variety than the Sanskrit in its vowel-system, especially through the frequent presence of e - and o -sounds instead of a .

Simple Vowels.

A. Agreement in Quality between Avesta and Sanskrit Vowels.

Av. a , i , u — ā , ī , ū
 a , i , u — \bar{a} , \bar{i} , \bar{u} .

1. Agreement in both Quality and Quantity.

§ 15 The Av vowels a , \bar{a} , i , \bar{i} , u , \bar{u} , agree in general with the corresponding vowels in Sanskrit.

(1) Av. a = Skt a , — Av. \bar{a} = Skt. \bar{a} .

Av. *asti* 'is' = Skt. *ásti*; Av. *mātarō* 'mothers' = Skt. *mātāras*, Av. *vātāiš* 'with winds' = Skt. *vātārs*.

(2) Av. i = Skt i ; — Av. \bar{i} = Skt. \bar{i} .

Av *cistiš* 'wisdom' = Skt. *cittis*, Av. *hincati* 'he sprinkles' = Skt. *sincāti*, Av. *jīvyam* 'living, fresh' (acc. f.) = Skt. *jīvyām*.

(3) Av. u = Skt. u ; — Av. \bar{u} = Skt. \bar{u} .

Av. *uta* 'also' = Skt. *utā*, Av. *dāurn* 'wood' = Skt *dāru*, — Av. *būrōiš* 'of richness' = Skt *bhūrēs*; Av *būmim* 'earth' = Skt *bhūmim*.

11 Agreement in quality, difference in quantity.

§ 16 As to the relation between long and short quantity, the Avesta and the Sanskrit do not always coincide with each other. This is probably due in part to shifting of accent, partly to deficiencies or inaccuracy in Avesta writing, partly to dialectic peculiarities.

§ 17. (1) Av. *a* = Skt. *ā*.

GAv. *nanā* 'differently' = Skt. *nānā*; GAv. *mavaṭtē* 'to one like me' = Skt. *māvatē*, YAv. **kasaṭ* 'looked' = Skt. *kāsat*, YAv. *bašina* 'dishes' = Skt. *bhājana-*, YAv. *dvarəm* 'door' = Skt. *dvāram*, YAv. *urvaranqm* 'of trees' = Skt. *urvārāṇām*.

§ 18. (2) Av. *ā* = Skt. *a*.

Av. *var²zānāi* 'for the community' = Skt. *vrjānāya*, Av. *yatārō* 'which of two' = Skt. *yatarāś*, Av. *āḫrava* (nom sg) 'priest' = Skt. *ātharvā*.

Note 1 The manner of writing the same word or form in the Av. itself, sometimes, varies between *a* and *ā* — Av. *hāmō* beside *hamō* 'same' = Skt. *samās*, Av. *ayu-* beside *āyu* 'age' = Skt. *āyu-*, Av. *hutāštəm*, *hutaštəm* 'well-formed' = Skt. *sūtaṣṭam*, Av. *yazamaide* 'we worship' beside (rarer) *barōmaide* 'we carry' (Yt 11 7) = Skt. *yājāmahē*, *bhārāmahē*, Av. *uštānəm* beside *uštānəm* 'vital power', YAv. *adwānəm* (but GAv. *advānəm*) 'way' = Skt. *ādhvānam*, GAv. *ayār²* beside YAv. *ayar²* 'days' — Especially does the preposition *ā*, Av. *ā* (*a*), vary Av. *avazaṭti* 'he rides to' = Skt. *ā-vahati*, GAv. *akā-* beside *ākā-* 'judgment'.

Note 2 A part of the differences between *a* and *ā* in Av. and Skt., as well as the variation in the Av. itself, may be explained, as said (§ 16), by vowel-gradation e.g. Av. *-mna-*, *-mana-*, ptcpl pres mid. = Skt. *-māna-*. The treatment of the old vowel-gradation must be sought in the comparative grammar, cf. Brugmann, *Grundriss der vergl. Gram* § 307 Examples in Avesta are

Lower-grade	Higher-grade
<i>apqm</i> 'of waters'	<i>āpō</i> 'waters'
(1) <i>da-d²-maide</i> 'we give', (2) <i>daḫra-</i> 'gift'	<i>dātār-</i> 'giver'
<i>ha²rva-fj²-u-</i> 'with full flocks'	<i>pasu</i> 'flock, sheep'
(1) <i>fra-bā-a-</i> 'fore-foot', (2) <i>padō</i> (acc pl)	<i>pōda</i> (acc. du.)
<i>caḫru-gaoḫa-</i> 'four-eared'	<i>caḫwar-aspa-</i> , <i>caḫwāro</i> .

See also under *guna* and *vrddhi* § 60

Note 3 On the relation, Av. *hātqm* 'of beings' = Skt. *satām*, or GAv. *dragvātē* 'for the wicked', cf. YAv *drvataf*, see Bartholomae, in *B.B.* x 278 seq., *KZ* xxix p 543 = *Flexionslehre* p. 124.

§ 19. Similarly (§ 18 Note 1) in Av. itself, internal *a* often takes the place of *ā*, when *ca* etc. is suffixed or the word otherwise grows by increment

(a) Av *katārō* 'which' but *katarasci*, Av. *dahāka* 'dragon' but *dahākāca*, Av *ābyō* 'with these' but *a'wyasca* (initial *ā*), GAv. *dānānam* 'house' (acc.) but (gen) *dānānahyā*, Av *bīpa'tištānəm* 'biped' (acc.) but *bīpa'tištānayō* Yt 13 41 — (b) Likewise a lightening of *ā* to *a* in ablative *-āf* occurs before enclitic *haca* Av *yīmaf haca* 'from Yima', *apahtaraḥ haca naēmāf* 'from northern region', *huš-hqm bārdāf haca hšārtōf* 'from well-collected possessions'.

§ 20. (3) Av *ī*, *ū* = Skt *ī*, *u*.

Very often, Av. *ī* and *ū* are found where the Skt. has *ī*, *u*. The long vowel *ī*, occurs most frequently in the vicinity of *v*; the long vowel *ū*, chiefly when followed by epenthetic *i* § 30.

Av. *sīšōif* 'might direct, teach', cf Skt *sīṣyāt* (*√sās-*, *sīṣ-*), Av. *vīspəm* 'all' = Skt. *visvam*, Av *vītasīm* 'a span length' = Skt *vītasīm*. — Av *sūnō* 'of a dog' = Skt *sūnas*, Av. *yūšmaf*, *yūšmākəm* 'from, of you' = Skt *yusmāt*, *yusmākam*, Av *srātō* 'heard' = Skt *śrutās*, Av *ōdrūta-* 'run' = Skt. *drutā-*, Av. *stūtō* 'of praise' = Skt. *stutās* — Av. *āhurīš* (but gen *āhurōiš*) 'Ahurian' = Skt. *āsuris*, Av. *āzūtīš* (but gen *āzūtōiš*) 'oblation' = Skt *āhuti*, Av *stūtīš* 'praise' = Skt *stutis*, Av *stā'di* 'praise thou' = Skt *stuhī*, Av *yū'dye'ti* 'he fights' = Skt. *yūdhyati*.

§ 21 (4) Av *i*, *u* = Skt *ī*, *ū*

Sometimes Av. *i* and *u* are found where the Skt. shows *ī*, *ū*.

Av. *īzye'ti* 'he seeks', cf Skt *īkatz*, Av *ā'nīkəm* 'face' = Skt. *ānikam*, Av. *isānəm* 'having power' = Skt *īśānam*, Av. *hunavō* 'sons' = Skt *sūnāvas*, Av *tanunqm* 'of bodies' = Skt. *tanūnām*.

Note 1. In general as to *i*, *ī* and *u*, *ū*, the MSS. themselves often vacillate between the long and the short in the same passage, or in the same word at different places — e g. at times Av *srīra-* written instead of *srīra-* 'fair', Av *nušti* and *mīšti* 'with moisture', Av *vispəm* for *vīspəm*

'all', Av *nuždəm* and *mīždəm* 'reward' — Av *dura-* written for *dūra-* 'far', Av *drūjō* and *drujō* 'of the Druj', Av. *yūhta-* and *yuh̥ta-* 'yoked'.

§ 22. GAv shows everywhere an overwhelming preference for long vowels, especially for *i* and *ē*.

GAv *azəm* 'I', YAv. *azəm* = Skt. *ahám*, GAv *ap̥ma-* 'last', YAv. *ap̥ma-* = Skt. *apamā-*, GAv. *j̥myāf* 'might come', YAv *jam-yāf* = Skt. *gamyāf*, — GAv *-ai̯, i̯f*, particles, YAv. *-ai̯, i̯f* = Skt. *ai̯, i̯d*, GAv. *d̥ji̯f-* 'victorious', YAv. *ji̯f-*, GAv. *ratāš* 'chief, Ratu' (nom sg) beside *ratuš*.

Note Similarly, GAv. *-bi̯š* (pada-ending) compared with YAv *-bi̯š* or *-bi̯š*, Skt *-bhīḥ*, but GAv *ci̯š* etc No rule for lengthening is laid down.

Principal Rules for Quantity of Vowels.

§ 23. (1) In Avesta, original *i* and *u* are regularly lengthened before final *m*

Av. *pa̯tīm* 'lord' (acc.) = Skt. *pátim*, Av. *dāhīm* 'creation' = Skt. *dhā́sīm*, — Av *tāyūm* 'thief' = Skt. *tā́yūm*; Av. *pitūm* 'food' = Skt. *pítūm*.

Note. Likewise *i* arising from reduction of *ya*, § 63 is lengthened, but the *u*, arising from reduction of *va*, appears mostly short before *m* — Av. *ma̯dīm* 'middle' (acc.) = Skt. *mádhyaṃ*, but often Av *pri̯šum* beside *pri̯šum* (from **pri̯š-va-m*) 'third'.

§ 24. (2) Monosyllables ending in a vowel show regularly the long vowel.

Av *zi̯* 'for' = Skt. *hi̯*, Av. *nī* 'down' = Skt. *nī*, Av *nū* 'now' = Skt. *nú*, (*nū̯*), Av *frā* 'forth' = Skt. *prá*.

Note. The enclitic *-ca*, as united with the preceding word, does not regularly fall under this law.

§ 25. (3) Polysyllables in YAv. shorten as a rule all final vowels except *ō*.

YAv. *haēna* 'army' (nom sg fem) = Skt. *śēnā*; YAv. *pita* 'father' = Skt. *pitá*, YAv *para* 'before' = Skt. *párā*. — YAv *āfriti* 'blessing' (instr f), cf. Skt. *dhītī* 'with devotion'; YAv *nā̯ri* 'woman' = Skt. *nārī*. — YAv *sūre* 'O mighty one' (fem.) = Skt. *sūrē*; YAv

barāte 'he carries' = Skt. *bhāratē*.—YAv. *dahyu* 'two nations', cf. Skt. *dāsyū*, YAv. *dva ərəzu* 'two fingers' = Skt. *dvā rjū*.

Note Exceptions occur YAv. *pāyū* 'two protectors' = Skt. *pāyū*; YAv. *ma'nyū* beside *ma'nyu* 'two spirits', cf. Skt. *manyū*, YAv. *asrū* 'tears', etc.

§ 26. (4) In GAv. all final vowels are long without exception.

(a) GAv. *ahurā* 'O Ahura, Lord' = YAv. *ahura*, Skt. *āsura*; GAv. *utā* 'also' = YAv. *uta*, Skt. *utā*; GAv. *kuṣṣrā* 'whither' = YAv. *kuṣra*, Skt. *kūtra*.—GAv. *ahī* 'thou art' = YAv. *ahi*, Skt. *āsi*.—GAv. *yaēšū* 'among whom' = Skt. *yēṣu*.—(b) Even the anaptyctic vowel (§ 72), with trifling exceptions, is lengthened: GAv. *əvharə* 'they have been' = YAv. *əvharə*, cf. Skt. *āsūr*; GAv. *vadarə* 'weapon' = YAv. *vadarə*, Skt. *vādhar*; GAv. *aṇtarə* (but also *aṇtarə*) 'within' = YAv. *aṇtarə*, Skt. *antār*.

Note. Before -*cā* 'que' in GAv. a vowel is sometimes found lengthened, sometimes again shortened — e g GAv. *yehyācā* 'and of which', *vacahicā* 'and in word',—*aṣicā* 'and Ashi' (fem. ī), *vohucā manavhā* beside *vohū manavhā* 'with the Good Mind'—Similar fluctuations are to be observed in YAv. also

B. Differences in Quality between Avesta and Sanskrit Vowels.

Av. *ɛ*, *ɪ*, *u*, *ʊ*, *ɤ*, *ɤ̄*, *ɤ̄̄*, *ɤ̄̄̄*, *ɤ̄̄̄̄*.
ə, *ə̄*, *e*, *ē*, *o*, *ō*,—*ə̄̄*, *ə̄̄̄*.

§ 27. The above vowels are found under special conditions as representatives of Skt. *a* and *ā*

§ 28. Summary. The Av *ɛ* answers oftenest to Skt. *a* before *n* or *m*, also occasionally before *v*. It is commonly the anaptyctic vowel.—The corresponding long is *ɛ̄* very frequent in GAv, more rare in YAv.—The

letter ϵ is commonly a shading from a after y .—The corresponding long is ϵ $\bar{\epsilon}$ —Avesta ϵ \bar{o} and ϵ $\bar{\epsilon}$ stand sometimes for a under influence of a labial, u , v .—Av. ϵ \bar{a} is either Skt. \bar{a} s, or it answers to Skt. \bar{a} before n plus stop-sound.—Av. ϵ \bar{q} is nasalization of a , \bar{a} before m , n ; it often answers to Skt. a with anusvāra.

Av. ϵ \bar{a} .

§ 29. Av. ϵ \bar{a} often corresponds to Skt. a before n or m —regularly so before the latter when final, occasionally also before v .

Av. *vinḍan* 'they found' = Skt. *āvindan*; Av. *həntəm* 'being' = Skt. *sāntam*; Av. *upəməm* (beside *upaməm*) 'highest' = Skt. *upamām*;—GA. *evistī* 'by ignorance', cf. Skt. *āvittī*, Av. *maṇyavīm* 'spiritual' beside Av. *maṇyavō*, Av. *səvišta-* 'most mighty, beneficent' (beside *savō*) = Skt. *sāviṣṭha-*; Av. *hvanhəvīm* 'blessed life' Ys 53.1 (acc from *hvanhavya-*)

Note. The MSS. sometimes vary between ϵ and a e.g. Av. *barəntō* beside *barəntō* 'carrying', *jasəntu* beside *jasəntu* 'let them come', *vazənti* beside *vazənti* 'they drive', etc

§ 30. The ϵ (§ 29) arising from a before m or n , is often palatalized to i when either y , c , j or \check{z} , immediately precedes

Av. *yim* 'whom' = Skt. *yām*, Av. *vācim* 'voice' beside *vācam* = Skt. *vācam*; Av. *drujim* beside *drujəm* 'Deceit, Friend' = Skt. *drūham*, Av. *būjim* beside *būjəm* 'absolution'; Av. *baɣina* 'dishes' = Skt. *bhājana-*, Av. *dražimnō* 'holding' beside Av. *dražəmno*

§ 31. In GA. ϵ appears sometimes to be written (as a kind of dissimilation) for u or i , when in the following syllable an u (v) or i stands. The epenthetic vowel is written beside it, according to rule § 70. Thus is to

be explained GAv *drəgvant-* 'wicked' (= **drugvant-* to Av. *druj-*); GAv. *bəzvant-* 'advantageous' (= **buzvant-* to Skt. *√bhuj-*), GAv. *ušəuru-* 'zeal' (?) see Ys. 34.7, cf. *ušuruyē* Ys. 32.16; GAv. *hušəti-* 'well-being'; GAv. *ənəti-* Ys. 30.11; GAv. *āskəti-* Ys. 44.17.

Note. This interchange of *ə* with *u* and *i* may be added as a further suggestion in regard to the intermediate character of Av. *i ə*, before suggested

Av { *ə*.

§ 32 Av. *ə* is the corresponding long vowel to *ə*, it is especially common in GAv.—answering to YAv. *ə*, *a* and sometimes to YAv *ō*, *q*.

GAv. *azəm* 'I' = YAv. *azəm*, Skt. *ahám*; GAv. *yəm* 'whom' (beside GAv *yim*) = YAv. *yim*, Skt. *yám*; GAv. *əmavantəm* 'strong' = YAv *amavantəm*, Skt. *ámavantam*; GAv. *əhmā* 'of us' Ys. 43.10 beside YAv. *ahmā*, cf. Skt. *asmākam*,—GAv *yə* 'who' = YAv *yō*, Skt *yás*, GAv. *nə* 'us' = YAv. *nō*, Skt *nas*.—Sometimes, GAv. *starəm* 'of stars' = YAv *strəm*; GAv. *həm* 'with, together' = YAv. *həm*, Skt. *sám*—Also GAv. *hvarə* 'sun' = YAv. *hvarə*, Skt. *svàr*, GAv. *vadarə* 'weapon' = YAv. *vadarə*, Skt *vádhar*

Note On GYAv *ə* in *aməšə spəntə*, and GAv *əng* (final), *əngə* (internal) from original *ans*, see §§ 128, 129.

§ 33. In YAv., *ə* (not common) is used apparently often without fixed rule, perhaps being borrowed from GAv., it occurs most often for *an*, *ah* before *b*, also for *ā*.

YGAv. *spəništa-* 'holiest', YGAv. *aməšə spəntə* 'Immortal Holy Ones'; YAv. *yazatə* beside *yazata* 'divinities', YAv *draoməbyō* 'from assaults'; YAv. *avəbiš* 'with helps', YAv. *raocəbyō* 'to light', YAv *haēnəbyō* (l) abl 'from enemies' Yt 10.93;—as contraction YAv. *frəərənaot* (l e *fra-ərənaot*) 'he offered'.

Av. *u e*

§ 34 Av. *e* generally answers to Skt *a*, *ā*, after *y*, if *i*, *ī*, *e*, *ē* or *y* follows in the next syllable.

YAv. *raocayeti* 'lights up' = Skt. *rōcāyati*, GAv. *h̥ṣayehī* 'thou rulest' = Skt. *ksāyasi*,—YAv. *ayeni*, GAv. *ayenī* 'I shall go' = Skt. *āyāni*,—YAv. *yesne*, GAv. *yesnē* 'in worship' = Skt. *yajñé*,—YAv. *yephō* 'of whom' (f.) = Skt. *yāsyās*, GAv. *yehyā* 'of whom' (m.) = Skt. *yāsya*.

Note Observe, however, that *y* does not always thus change *a* to *e* *e* *g māzdayasniš* 'Mazdayasnian', *yave* 'for ever', *yahmi*, *yahmī*, *yahmya* 'in which' Sometimes the MSS. vary

§ 35. YAv. *e* answers to Skt. *ē* only when final. See §§ 54 α, 25.

YAv. *avanhe* 'for help' = Skt. *avasē*, YAv. *yazarte* 'he worships' = Skt. *yājatē*.

Note 1 On Av. *e* for *ya* in reductions, see § 67.

Note 2 In the MSS. final *e* often interchanges with *i*.

Av. *u ē*.

§ 36. Av. *ē*, the corresponding long to *e*, stands.—(1) in the combination Av. *aē* = Skt. *ē*; (2) at the end of monosyllables § 24, (3) everywhere when final in GAv. § 26.

(1) GYAv. *daēva*- 'demon'.—(2) GYAv. *mē* 'me', *hē* 'him'—(3) GAv. *yazartē* 'he worships' (opp. to YAv. *yazarte*), GAv. *ārmartē* 'O Armaiti' (opp. to YAv. *sūre* 'O mighty one' fem.).

Note See Geldner, in *K.Z.* xxvii p 259

Av. *o*.

§ 37 Av. *o* occurs chiefly in the combination Av. *ao* = Skt. *ō*, see § 57.

§ 38. Av. *o* rarely corresponds to Skt *a* when followed by *u*. Labialization,

Av. *vohu* 'good' = Skt *vásu*, Av. *mošu* 'quickly' = Skt. *makṣú*; Av. *vohunam* 'of good things' = Skt. *vásūnām*.

Av. 𐬨 𐬀.

§ 39. Av. *ō* often corresponds to Skt. *a*, *ā* when followed by a labial vowel *u*, *ū*, *ō*; rarely before *r* plus consonant.

Av. *dāmōhu* (beside *dāmahva*) 'among creatures' = Skt *dhāmasu*; GAv *gūšōdūm* 'may ye hear', beside GAv *gūšahvā* 'hear thou', GAv. *vər²zyōtū* 'let him do', beside Av. *vər²zyantō*.—Av. *astō.vīdōtus* 'Bone-divider', beside *vīdātaoṭ* = Skt. *-dhātus*.—GAv *baḥšōhvā* 'share thou' = Skt. *bhāksasva*, Av. *aojōv^hvantəm*, beside *aojanv^hantəm* 'mighty' = Skt. *ōjasvantam*; Av. *ḥšāpōhva* 'in nights, at night' = Skt. **kṣāpasu*; so locatives Av. *yavōhva* 'in granaries' variant *yavahva*; *gar²mōhva* 'jaws', *kar²švōhu* 'regions', *ravōhu* 'freedom' (*an*-stems)—GAv. *uz²mōhī* 'we may respect', influence of labial *m*.—YAv. *pivōr²štāra* (dual) 'deciders', beside YAv. *pwarštahe*, GAv *cōr²ṭ* 'he made' = Skt. *ākar* (for *ākart*), GAv. *frōr²ti*-, beside YAv. *frōr²ti* 'forth-coming'.

Note. Observe GAv *vōtōyōtā* 'let him make known' = Skt *vōtāyatu*; GAv. *aḥtōyōt* 'for sickness' (for *-ayōt*),—the first *ō* being due to the influence of the following *ō*.

§ 40. On Av. *ō* = Skt. *as*, see § 120.

§ 41. On Av. *ō* in compounds, see under Composition

§ 42. Av *ō* (final) sometimes answers to Skt *āu*

Av. *garō* 'on a mountain' = Skt *girāú*, Av *dva yaska acištō* 'the two worst sicknesses'

Av. 𐬨 𐬰 𐬀.

Av *ā* = Skt. *ās*.

§ 43. (1) On Av. *ā* answering to Skt. *ās*, see § 121 seq.

Av. *ā* = Skt. *ā*.

§ 44. (2) Av. *ā* also corresponds to Skt. *ā* before *nt*.

Av. *mazānētəm* 'great' = Skt. *mahāntam*, Av. *pānētō* 'guarding', pres. ptcpl nom. pl. = Skt. *pāntas*.

Note. Similarly, Av. *vīrō.nyānēcim* 'striking men down' = Skt. *nyāñcani*.

Av. *æ* *q*.

§ 45 (1) Av. *q* presents a nasalization of *a*, *ā* before Av. *m* or *n*.

Av. *hqm* 'with, together' = Skt *sāni*, Av. *mqm* 'me' = Skt *mām*,—Av *ayqn* 'they may go' = Skt. *āyan*, Av. *daēvqn* 'demons' = Skt. *dēvān*, Av *urvaqnō* 'souls' beside Av. *urvānəm* (acc. sg.).

Note 1 In the MSS., *ā* often stands as variant beside *q* e g Av. *dqm*, *dāmi* 'creature', et al.

Note 2 Defective writing — instances often occur in endings where the final nasal after *q* is omitted — e. g *ima haoma* 'these haoma-offerings' = Skt. *imān sōmān*, Av *ya* 'quos' = Skt. *yān*

Note 3 Pleonastic writing — a pleonastic *n* is sometimes introduced after *q* before *m* e g *dqnmahī* 'we shall give' Ys. 68.1 (variant) cf Skt. *dāma*, Av *hvaqnmahī* variant *hvaqmahī* 'we put forward', Av *fryqnmahī* variant *fryqmahī* 'we bless'

§ 46. (2) Av. *q* is often a union of *a* (*ā*) with nasal before Av. sibilants (cf. Skt *anusvāra*); also before Av. spirants.

Av. *apaqš* 'backward' = Skt. *āpāṇ*; Av. *haq* 'being' (*hant-*) = Skt. *sān*, GAv. *maqstā* 'he thought' = Skt. *ānqsta*, Av. *qsayā* 'of two parties' = Skt *qsayōs*; Av *qzō* 'distress' = Skt *qhas*; Av *baqatī* 'he supports' = Skt. *bahatē* — Av. *maqbrəm* 'word, spell' = Skt. *māntram*; Av. *daqbrəm* 'tooth'; Av. *qhñā* 'reins'

Original *r* (*r*-sonant).

Av *ar*, (*ar*) = Skt. *r*

§ 47. The Skt *r* is represented in Av. by *ar* or often *ar*.

Av. *ker²nao^{ti}* 'he makes' = Skt. *kr̥nōti*, Av. *mər²-byuš* 'death' = Skt. *mṛtyúṣ*, Av. *hakər²t* 'at once' = Skt. *sakṛt*.—Av. *anar²tāiš* 'with the untrue' = Skt. *ánrtāis*; Av. *var²šəm* 'wood' = Skt. *vrkṣám*; Av. *ar²tiš* 'spear' = Skt. *r̥ṣṭis*.

Note The MSS vary, often writing *ar²* for *ər²*. The new edition of the Avesta has restored many instances of *ər²* e g *frastər²ta-* (where Westergaard *frastar²ta-*)

§ 48. Av. *ar*, *ər* (also *ar²*, *ər²*, *q¹r*, *a^ur*) often = (orig *r*) Skt. *ir*, *ur*,—sometimes = (orig. *r̥*) Skt. *īr*, *ūr*. See Brugmann, *Grundriss der vergl. Gram.* 1. § 288 seq., 306 seq

Av. *zaranyehē* 'of golden' = Skt. *hīranyasya*; Av. *gai²riš* 'mountain' = Skt. *gīrīs*, Av. *ə^unhar²*, (GAv. *ə^unhar²*) 'they have been' = Skt. *āsúr*, Av. *ta^urva-yeti* 'he overcomes' = Skt. *√turv-*, *tūrv-*, Av. *dar²-jəm* 'long' = Skt. *dīrghám*.—So sometimes Av. *ər²*, *ra* = Skt. *ra*, *r̥*.—Av. *ər²zatəm* 'silver' = Skt. *rajatám*, Av. *ratu-* 'chief, point of time', cf. Skt. *rtú-*.

§ 49 Av. *ər²q* may represent original *r + n*.

GAv. *nər²qš* (acc pl.) 'men', cf. *n̥ṣ cyāutnó* R̥gVeda 10.50.4, GAv. *mātar²qšā* (acc pl.) 'mothers', cf. Skt. *mātṛn* RV 10.35.2.

Concurrence of vowels.

Contraction and Resolution.

§ 50. **General Remark.** In Avesta, the rule for the union of two vowels within a word or in composition, corresponds in general to the Sanskrit. (1) Two similar vowels coalesce into their corresponding long (sometimes short). (2) Two dissimilar vowels, when the first is *a* unite in giving *guṇa* § 60. (3) Before dissimilar vowels, the *i-* or *u-*vowel (simple or in diphthongs), passes over into the corresponding semi-vowel. (4) In Avesta compounds, however, hiatus is often allowed to remain

§ 51. The following are instances of contraction of similar vowels.

Av *a, ā + a, ā = ā* Av *parāzənti* 'they drive away' = *para + azo*;
i, ī + i, ī = ī Av. *nire* 'I let go down' = *ni + ire*,
u, ū + u, ū = ū Av. *hūhlāi* 'by good words' (*hu + uo*) = Skt. *sūktāis*.
a + q = q Av *nəmyqsuš* 'with pliant branches' = *nəmya qsuš* § 46.

Note 1. Instead of the long vowel in contractions, the short vowel is often written e.g. Av. *frapayem* 'I shall attain to' (= *fra + apō*), Av *pa'titəm* 'atoned' (= *pa'ti + to*), Av *anuhtē* 'speak after' (= *anu + uhtē*).

Note 2. Hiatus sometimes remains in compounds Av. *ava-aṣṇaoti* 'he attains', GAv *ciṣrā-avavəhm* Ys 34.4, beside YAv *ciṣravavəhm* Ny 3.10 'manifestly ading', Av. *həvwi-iṣuš* 'having darting arrows'.

Note 3. Metrically, contractions of like vowels are often to be resolved in reading. See Geldner, *Metrik*, p. 13 seq.

§ 52 Av *i-* and *u-*vowels, simple or in diphthongs, before dissimilar vowels, pass over into *y* or *v*.

(a) Av. *vyānō* 'pursued' (*√vi-*) = Skt. *vyānās*, Av *həyehi* 'thou rules' (*√hī-*), Av *vidōyām* 'anti-demoniac' (*daeva-*, on *ōi* = *aē* § 56), *u'tyojanō* 'thus speaking' beside *u'ti apjanō*; *pa'tyāpəm* 'up stream' (*pa'ti + āpō*), *nmānaya* (loc *•aē + a* postpos) 'in a house' beside *nmāne*.—(b) *tanvō* 'of body' (*tanu-as*), *hāvana* 'haoma-mortars' (*√hu*), *hvaspəm* 'well-horsed' (*hu + aspəm*), *anaṣraṣva* 'among the infinite' (loc. *-ṣu + a*) — (c) With lengthening after the semi-vowel Av. *a'wyāmanəm* 'of the over-mighty' (*a'wi + amō*), *a'wyā-vavha* 'with protection' (*avavh-*), *a'pyūhda* 'interrupted in speaking mispronounced' (*uḥda-*).

Note 1. In compounds the hiatus often remains e.g. Av. *tiži-arštīm* 'sharp-speared', Av *āsu-aspəm* 'swift horsed' = Skt. *āśvāsvam*

Note 2. Metrically, the resulting semi-vowel *y*, *v* is often to be restored as vowel or read *iy*, *uv*.

Diphthongs.

§ 53. **General Remark.** The Avesta vowel-combinations (diphthongs with triphthongs) are of four-fold origin, and may conveniently be divided and designated as follows.

i. Proper diphthongs, corresponding to Sanskrit *guṇa* (more rarely *vṛddhi*) in its two-fold sense (1) vowel-

- strengthening, (2) the result of contraction of two dissimilar vowels. See § 60 seq.
- ii. Reduction-diphthongs, resulting from reduction by contraction of two syllables. See § 64 seq. Metrically often dissyllabic.
- iii. Improper diphthongs (and triphthongs) arising from epenthesis. See § 70 seq.
- iv. Protraction-diphthong *āa*, a peculiar extension of *a* or *ā* into *āa* in ablative singular before *-ca* 'que'; likewise in *āaṭ* 'then' (abl. as adv.), GAv. *bāaṭ* 'verily' Ys. 35.5. Cf. Av. *daēvāaṭca* 'and from the Demon' (*daēva-*); *apāaṭca* beside *apaṭ* 'from water', etc.

Proper Diphthongs.

Av. $\text{𐬀𐬀}, \text{𐬀𐬀} - \text{𐬀𐬀}, \text{𐬀} - \text{𐬀}, \text{𐬀}$
aē, ōi — ao, āu — āi, āu.

§ 54. The above are real diphthongs when they correspond to the Skt. diphthongs. The relation between the Av. and the Skt. diphthongs is concisely this:

α. Skt. *ē* is represented in Av.

(1) chiefly by *aē*, (2) less often by *ōi*, (3) again by *ē*, only when final, but there regularly.

β. Skt. *ō* is represented in Av.

(1) chiefly by *ao*, (2) more rarely by *āu*, (3) again by *ō*, only when final, but there regularly.

γ. Skt. *āi* and *āu* are represented in Av.
 by *āi* and *āu*.

Note. In some instances Skt. *āu* (final) seems to be represented in Av. by *ō*, § 42.

Av. *aē* = Skt. *ē*.

§ 55. The diphthong Av. *aē* (very common) answers to Skt. *ē* (old *ai*), initial or internal; likewise as ending in first member of a compound, or again before enclitic *-ca* 'que'

Av. *aētaṭ* 'this' = Skt. *ētat*; GAv. *vaēdā*, YAv. *vaēda* 'knows' = Skt. *vēda*.—Av. *fraēšyēti* 'he drives forth' (*fra* + *iš-*) = Skt. *prēśyati*.—Av. *dūraēdars* 'far-seeing' (loc. *dūre*) = Skt. *dūrē.dṛś-*; Av. *raṇaēštā-rəm* 'warrior in chariot' = Skt. *rathēsthām* (loc. *rāthē*).

Note 1. Observe that in gen. *aṇaheca* 'and of righteousness', the *e* is reduction-vowel (= *ya*), therefore of course no *aē* appears.

Note 2. On reduction-diphthong *aē*, see § 64.

Av. *ōi* = Skt. *ē*.

§ 56. Av. *ōi*, as real diphthong, also answers to Skt. *ē* (old *ai*). It interchanges often with Av. *aē*, being of like etymological value; but *ōi* occurs perhaps oftenest in monosyllables and in declensional endings generally. It is especially frequent in GAv.

GAv. *vōistā* 'thou knowest' = Skt. *vēttha*; YAv. *sōire* 'they lie' = Skt. *sérē*; Av. *ḥšōiḥni* (fem.) 'shining, princely', beside Av. *ḥšaētō* (masc.); Av. *maḍyōi.pati-štāna-* 'to middle (loc.) of foot', beside Av. *dūraē.srūta-* 'far (loc.) renowned'.—GYAv. *yōi* 'who' (beside *yaē-ca*) = Skt. *yē*; GYAv. *kōi* 'who' (interrog.) = Skt. *kē*.—YAv. *ažōiš* 'of Dragon' = Skt. *áhēs*; GAv. *būrōiš* 'of richness' = Skt. *bhūrēs*; GYAv. *barōiṭ* 'he might carry' = Skt. *bhṛrēt*; Av. *pairi.vaēnōiḥe* 'they two are seen' = Skt. *vēnēthē*.—GAv. *gavōi* 'for the cow', YAv. *gave* = Skt. *gávē*; GAv. *zastōibyā* 'with both hands' = YAv. *zastaēbya*; GAv. *ḥšaḥrōi* 'in the kingdom', YAv. *ḥšaḥre* = Skt. *kṣatrē*.

Av. *ao* = Skt. *ō*.

§ 57. Av. *ao* as real diphthong answers to Skt. *ō* (old *au*), initial and internal.

Av. *aojō* 'strength' = Skt. *ōjas*; Av. *raodənti* 'they grow' = Skt. *rōhanti*, Av. *tāyaoš* 'of a thief' = Skt.

tāyōs. — Av. *fraoḥtō* 'pronounced' (*fra* + *u*) = Skt. *prōktās*.

Note On reduction-diphthong *ao*, see § 64.

Av. *āu* = Skt. *ō*.

§ 58. The diphthong Av *āu* (as strengthening of *u*), also sometimes answers to Skt *ō*, internal. It occurs in the genitive of *u*-stems, and in a very few words. Observe the pair *āu* and *ao* as *ōi* and *aē*.

Av *ḥratāuš* 'of wisdom' = Skt. *krātōs*, Av. *vaxhāuš* 'of the good' = Skt. *vāsōs*; Av *mainyāuš* 'of spirit' = Skt *manyōs*.—Also in *dāuš.sravā* 'things of ill-repute', cf. *haosravavha*, *dāuš.manakya* 'evil-minded', cf *haomanavha*; GAv *gāušāiš* 'with ears' = Skt. *ghōsāis*.

Av. *āi* = Skt *āi*,—Av *āu* = Skt. *āu*.

§ 59. Av. *āi*, *āu* when they are real diphthongs (i e. not epenthetic or reduction) correspond to Skt *āi*, *āu*:

Av. *maḥprāiš* 'with words' = Skt. *māntrāis*, Av. *gāuš* (nom.) 'cow' = Skt. *gāūs*.

i. Vowel-Strengthening — *a*-Vowel Contraction.

§ 60. **Guṇa and Vṛddhi.** The terms *guṇa* and *vṛddhi* are conveniently borrowed from the Sanskrit Grammar for the Avesta. In Avesta, as in Sanskrit, *guṇa*- and *vṛddhi*-vowels in the fullest sense have a double origin (1) vowel-strengthening in vowel-gradation;¹ (2) contraction of two dissimilar vowels whether in composition or in inflection

¹ Brugmann, *Grundriss der vergl. Gram.* § 307 seq

Guṇa in Avesta, owing to the greater richness in the vowel system, has a greater variety than in Sanskrit.—The vrddhi-increment, however, is comparatively rare, and is not so regularly carried out as in Sanskrit, nor are the instances always certain (cf. § 18 Note 1), but vrddhi is not to be denied to the Avesta

Synopsis of Guṇa and Vṛddhi modelled after the Sanskrit.

Avesta				
Simple Vowel .	$\overset{˙}{a}, \overset{˙}{ā}$			
Guṇa	—	$\overset{˙}{i}, \overset{˙}{ī}$	$\overset{˙}{u}, \overset{˙}{ū}$	$\overset{˙}{r}, \overset{˙}{ṛ}$
Vṛddhi .	$\overset{˙}{ā}$	$aē (ay), ēs (ēy), -ē$	$ao (av), ōu, -ō$	$ar^2 (ar)$
		$\overset{˙}{ā}i (āy)$	$\overset{˙}{ā}u (āv)$	$\overset{˙}{ā}r^2 (ār)$

(The forms in parentheses appear before vowels On the interchange of $aē, ēs$, see § 56)

Strengthening

a-vowel

Vṛddhi: Av. *āhurōiš* 'of the Ahurian' (*ahura*-) cf. Skt. *āsūrēs*, GAv. *vācī*, *avācī* 'is spoken' (aor. pass.) = Skt. *āvāci*, Av. *dāhyumā* (var. *dāhyumā*) 'belonging to the region' (*dahyu*-), Av. *hācayene* 'I may cause to follow' (*ṽhac*-), Av. *tācayēnti* 'they cause to run' (*ṽtac*-); Av. *rāmayeti* 'he makes content' = Skt. *rāmdyati*.—Cf. also the patronymics in Yt. 13.97 seq.

Strengthening

i-vowel.

Guṇa —Av. *daēsayən* 'they showed' (*ṽdis*-), *daē-dōiš* 'he showed' (intens *ṽdis*-), *saēte* 'he lies down', *sōire* 'they lie down' (*ṽsī*-), *hšayehe* 'thou rulest' (*ṽhšī*-); *vīdōyūm* 'anti-demoniac' (acc fr *vīdaēva*-, fr. *ṽdrv*) —Vṛddhi —Av. *dātī* 'thou sawest' (aor *ṽdī*-), *staomāyō* 'praises' (fr. *staomi*-); *prāyō* 'three' (fr. *pri*-, but cf. § 18 Note 1), *nāismī* Ys. 12.1.

Contraction

Av. *upaēta* 'approached' (*upa* + *ṽi*-); YAv. *hšapre*, GAv. *hšaproi* 'in the kingdom' (*hšapra*-), Av. *upōisayən* 'they might seek' (*upa* + *ṽis*-), —*upāiti* 'he approaches'

Strengthening

u-vowel

Guṇa: — Av. *haoməm* 'haoma' (*Vhu-*); *zaotārəm* title of priest, cf. Skt. Hotar (*Vzu-*); *staomī* 'I praise', *stavānō* 'praising' (*Vstu-*); *vānhave*, *vānhəuš* 'for, of the good' (*vānhu-*); *dān̥hāvō* 'countries' (*dān̥hu-*); *dəuš sravā* 'having evil repute' (*duš*).—Vṛddhi.—Av. *srāvayōiš* 'shouldst reṭite' (*Vsru-*); GAv. *srāvī* 'he was heard' (*Vsru-*), *vānhāu* 'in good' (*vānhu-*); *dān̥hāvō* 'countries' (*dān̥hu-*), *užra.bāzəuš* 'strong-armed' (*bāzu-*); *frašāupayeiti* 'he propels' Yt. 8.33.

Contraction

Av. *fraohtō* 'pronounced' (*fra + uhta-*) = Skt. *prōktās*, so also Av. *vaocaṭ* (redupl. aor.) 'he spoke' = Skt. *vōcat*, cf. Av. *vaokuše* = Skt. *ūcuše* pf. act. ptcpl. *Vvaklc*, weak form *uklc*.

Strengthening

r-vowel

From Av. *vər̥brajna-* 'victory', *vār̥brajni-* 'victorious', so Av. *kər̥nəm* 'I cut', *kar̥təm* 'knife' (acc.), *karanəm* 'limit, dividing line' (acc.), *kār̥ayeiti* 'he cuts'. But see § 47 Note.

Note (a) The Avesta sometimes has *guṇa* where the Skt has a long vowel Av. *staorəm* 'bullock' = Skt. *sthūrām*, Av. *gaozati* 'he hides' = Skt. *gūhati*.—(b) Conversely, the Av. sometimes has a long vowel where the Skt shows *guṇa* Av. *yāhtar-* 'yoker' = Skt. *yōktār-*, GAv. *vr̥payeiti* 'they cause pain' = Skt. *rōpāyanti*, GAv. *vr̥dōyatō* 'he made lament' = Skt. *rōdāyata*.—(c) The Av. has sporadically *guṇa* where the Skt. has *vṛddhi* Av. *haomanavhəm* 'well-minded' = Skt. *sāumanasām*, Av. *šyaopna-* 'deed' = Skt. *cyāutnā-*, Av. *haēnyō* 'belonging to the army' = Skt. *sānyās*.—(d) Sporadically, Av. *vṛddhi*, where Skt. *guṇa* Av. *gāvya-nəm* beside *gaoya-* 'belonging to the cow' (§ 18) = Skt. *gavyā-*.—(e) Observe Av. *dəuš.sravah-* 'ill-famed', *dəuš.manahya-* 'evil-minded' opp. to Skt. *duḥśiṣa-*.

ii. Changes in *y-* or *v-*Syllables.

§ 61. **General Remark.** The syllables containing internal *y* and *v* often suffer reduction and abbrevia-

tion. This is partly old and due to the vowel character of *y* (*i*) and *v* (*u*), in part it is young and is to be explained from the character of the writing—the close graphic resemblance of *i* to „ *y* (*ii*) and *u* to „ *v* (*uu*) often producing awkward accumulations of signs which are avoided.

(a) Vocalization of *y* and *v*.

§ 62. In the combinations original internal *vy*, *vn*, *vr*, *yv*, the first element is generally vocalized to *u*, *i*. When *a* immediately precedes this *u*, the two are contracted according to § 60 into *ad*. For *ao* an *āu* is frequently found in GAv.

(1) Orig. *vy* = Av. *uy*, — *yv* = Av. *iv*.

Av. *vanhuyā* 'of the good' (fem) = Skt. *vásvyās*, GAv. *pouruyō* 'first' = Skt. *pūrvyās*; Av. *maršuyā* 'of the belly' (stem *maršv-*), Av. *snāuya-* 'made of sinew', cf. Skt. *snāvan-* — Av. *ma'nyvā* 'of the two Spirits' (for *ma'nyvā* § 68, b)

(2) Orig. *avy* = Av. *aoi*, — *avn* = Av. *aon* (*āun*), — *avr* = Av. *aor*

Av. *haoyam* 'the left' = Skt. *savyām*, Av. *gaoyao-tiš* 'cow-pastures' = Skt. *gavyūtis* — Av. *vaonar* 'they have won', cf. Skt. *vavn-*, Av. *raonam* 'of valleys' (*ravan-*), Av. *ašaonō* 'of the righteous' (*ašavan-*), cf. Skt. *maghōnas*. — GAv. *vāunuš* 'having striven', ptcpl. pf. *√van-*, GAv. *ašāunē* 'to the righteous' = Skt. *rtāvnē* (cf. Note 1), Av. *apā'run-* wk stem of *āpravan-* 'priest' = Skt. *ātharvan-* — Av. *fraorisa'ti* 'he comes forward' (for orig. *fra-vris-a'ti*), cf. *fraor'vaēsayeni*, Av. *fraor'nta* 'they confessed', cf. Skt. *ūvrñta*, Av. *fraor'ēt* (i.e. **pravrt*) 'prone, ready'

Note 1 Often in YAv, *ašāun-* is found in the formulaic connection *ašāunqm frauāšayō*. The original difference is to be explained thus: *āu* = orig *āv*, and *ao* = orig *av*, cf Av. *ašāvan* = Skt *ṛtāvan-*.

Note 2 In YAv, *paō'ryō* is written for GAv *po'ruryō* 'first' above.

Note 3. A like vocalization of Av. *v* = Av *w* (orig *bh*) § 87 may take place — e. g. Av. *vōijnāuyō* (for *ōnāvō*, *ōuyō*, *ōbyō*) 'from plagues', Av *adaoyō* (for *adāuyō*) 'undeceived' = Skt *ādābhyas*, Av. *nuruyō ašavacyō* (for *vuyō*, *ōuyō*, *ōbyō*) 'to righteous men' Yt. 10.55, Av *rasmaoyō* (for *vuyō*, *ōuyō*, *ōbyō*) 'to the ranks'. Perhaps Av. *aoi*, beside *avi* (for Av. *a'wi*) = Skt. *abhi*.

(b) Reduction and Abbreviation.

α. Reductions.

§ 63. The syllables *ya* and *va* before *m* or *n*, especially when final, are generally reduced to *i* (*ī*), or *u* (*ū*) respectively—a kind of samprasāraṇa.

Old *ya* = Av. *i* (*ī*); *va* = Av. *u* (*ū*)—before *m*, *n*.

Av. *zaranim* 'golden' (acc.) = Skt. *hiraṇ-ya-m*; Av. *uhšim* 'they increased' (for **uhš-ya-n*); Av. *ma'nimna* 'thinking' (fem.) = Skt. *mān-ya-mānā*; Av. *pa'pimnō* 'possessing' = Skt. *pāt-ya-mānas*; Av. *'riṇti* 'they die' (for *'riṇ-ya-nti*) — GAv. *asrūždūm* 'ye were heard of' Ys. 32.3 = Skt. *dsrōḍh-va-m*, Av. *daēum* 'demon' = Skt. *dē-vā-m*; Av. *prišum* 'third' (for *priš-va-m*); Av. *mō'rurum* 'Merv' (for **mar-va-m*); — Av *təmanxuntəm* 'dark' = Skt. *tāmasvant-*; Av. *har'naxhuntəm* 'glorious' beside *har'naxuhant* for *har'naxh-va-ntəm*.

Note 1. In the acc sg of *-va*-stems, *ūm* instead of *im* is mostly written.

Note 2. Av. *-aēva-* commonly becomes *-ōyu-* before *m* (cf §§ 60, 52 a) Av. *vidōyūm* 'anti-demoniac' acc.to *vidāzva-* (but also Av *dažum*), Av. *harō-yūm* 'Haraeva', cf Anc. Pers *harasva-*, Av. *hōyūm* 'scaevum', if stem *hažva-*.

Note 3 Instead of *i* (= *ya*), an *ə* appears in Av. *madima-* 'mid-most' = Skt. *madh-ya-mā-*.

§ 64. On the same principle as § 63, the syllables *aya* and *ava*, reduced before *m* or *n*, give rise to diphthongs, *aē* and *ao* (*āu* §§ 62, 195).

Old *aya* = Av. *aē*, *ava* = Av. *ao* (also *āu* § 195)—
before *m*, *n*.

Av. *aēm* 'this' (nom) = Skt. *ayám*; Av. *vīdāraēm* 'I upheld' = Skt. *-dhārayam*; Av. *cikaēn* 'they atoned' (i. e. **cikayan*) cf Av. *cikayaŋ*—Av. *yaom* 'grain' = Skt. *yávam*, Av. *ma'nyaom* 'spiritual', acc. to *ma-nyava-*; Av. *mraom* 'I spake' = Skt. *ābravam*.—Av. *nāumō* also *naomō* 'ninth' = Skt. *navamás*, Av. *kər²nāun* (var *kər²naon*) 'they made' = Skt. *krṇávan*, Av. *bāun* also *baon* 'they were' = Skt. *ābhavan*

Note Similarly, Av. *raēŋ-ca* Ys 68.11 cf instr *raya* 'splendor'

§ 65. The syllables internal *āya*, *āva* likewise reduced
§ 64, give rise to the diphthongs *āi*, *āu*.

Orig *āya*, *āva* = Av. *āi*, *āu*—before *m*, *n*.

Av. *dasa gāim* 'space of ten steps' = Skt. **gāyam*;
Av. *avāim* 'they came down' = Skt. *avāyan*, Av. *nasāum* 'corpse' (i. e. *nasāvam*).

Note Metrically the reduced syllables *aēm*, *aom*, *āum*, *aēn*, *āin* (§§ 63, 64) are dissyllabic

§ 66. Final *aye* is reduced to Av. *ēe*,—metrically dissyllabic.

Av. *apa.gatēe* 'for going away' = Skt. *gātayē*;
Av. *patištātēe* (beside *patištātayaē-ca*) 'to withstand' = Skt. *sthītayē*; Av. *ārmātēe* 'to Piety', Av. *zan̄tu patēe* 'for the lord of a town'.

§ 67 Final *ya* in polysyllables appears in YAv. as *e* (GAv. shows *yā*).

YAv. *kahe* 'of which' (GAv. *kahyā*) = Skt. *kásya*;
YAv. *gayehe* 'of life' (GAv. *gayehyā*) = Skt. *gáyasya*,
YAv. *ašahe* 'of Righteousness' (GAv. *ašahyā*) = Skt. *rtásya*, YAv. *a're* (for *ar̥ya*, nom. pl.) 'the Aryans';
YAv. *franrase* (for **sya*, nom. sg) 'Franrasyan' cf. acc **syānam*, YAv. *ma're* (for **rya*, nom. sg. fem.)

'deadly', cf. gen. *mairyaṃ*, YAv. *bāzuwe* 'with both arms' (§ 85 a, end), beside YAv. *bāzubyā*.

Note Isolated is internal *e* (= *ya*) in *vahehiš* 'better' (fem. pl.) cf. § 137 = Skt *vāsyasi*.

β Abbreviated Writing.

Av. » *y* (*i*) = *iy*; » *v* (*u*) = *uv*.

§ 68. To avoid awkward combinations of letters, the original syllables *iy* (graphically Av. » *iu*) and *uv* (graph. Av. » *uu*) are respectively abbreviated in writing » *y* (graph. *iz*) and » *v* (graph. *uu*) See § 61. Metrically, to such *y* or *v* the syllabic value *iy* or *uv* is generally to be restored.

(a) Av. » for ».

(1) In composition:—Av. *paityantu* 'let them come to' = Skt. *prātyantu*, Av. *ḥryaḥštīš* 'three twigs' (for *ḥri-yaḥštīš*) cf. *pañca-yaḥštīš*.—(2) Internal:—Av. *fryō* 'friend' (graphically *friiō* for *friiō*) = Skt. *priyās*; Av. *yasnyō* 'worshipful' = Skt. *yajñiyas*.—(3) Initial:—Av. *yeyan* (written *iiēian* for orig. **iyáyān*); GAv. *yadacā* 'and here' Ys. 35.2 (written *iadā* for Av. *iiadā*).

(b) Av. » for ».

(1) In composition:—Av. *hvacanham* 'having good words' = Skt. *suṽdcasam*; Av. *hvidātā* 'well-built (houses)' Yt. 17.8 (i. e. *hu-vidāta*- cf. Ys. 57.21); Av. *vohvarz-* 'doing good' (i. e. *vohu* + *v*).—(2) Internal:—Av. *yvānəm* 'juvenem' = Skt. *yūvānam*; Av. *drvake* 'firm' (gen.) = Skt. *dhruvāsya*;—Av. *hva-* 'suus' (metrically *huva-*) cf. Skt. *svā-*. See Geldner, *Metrik*, p. 20 seq.

Note 1. Similarly when *v* (») stands for *w* (= *h*) § 87. Av. » » » » *uuāēibya* for *uuuāēibya* for *uuāēibya* cf. GAv. *ubōibyā* 'with both' = Skt. *ubhābhāyām*.

Note 2. Instances of Av. *v* (») equal Skt. *īv*, *iv* may be found. Av. *jvan̥ti* 'they live' = Skt. *jīvantī*, Av. *vaṇat* 'quantum' = Skt. *kṛvat*, Av. *vidiḍvāt*

'looking around' (\sqrt{di}) = Skt *didivān*; perhaps Av. *jagnvā* 'having smitten' cf. Skt. *jaghnvān*.

Note 3 Internal *ay*, *av* are sometimes found written as an extension of *y*, *v* (i. e. *iy*, *iv*) Av *nāvaya-* 'navigable, flowing' = Skt *nāvya-*; Av. *aspaya-* (cf. acc *aspaēm* § 64) 'belonging to a horse' = Skt *āsya-*, Av. *kava-* (cf. gen. f. *haoyā*) 'suus' = Skt. *svā-*, Av. *kava* variant for *kva* 'where' = Skt *kva*.

iii. Epenthesis, Prothesis, and Anaptyxis.

Cf. Brugmann, *Grundriss der vergl. Grammatik* § 637 seq., § 623 seq.

§ 69 Two of these viz Epenthesis, Prothesis (and certain cases of Anaptyxis like **runvata*)—may be considered fundamentally the same, as each consists in the introduction of an anticipatory parasitic sound. For convenience, however, in the following, Epenthesis and Prothesis will be distinguished thus (1) Epenthesis—an anticipatory vowel attached internally to a vowel, (2) Prothesis—an anticipatory vowel attached initially before a consonant.

§ 70. **Epenthesis** is one of the characteristic sound-phenomena of the Avesta. It consists in the insertion of a light anticipatory *i* or *u*, when in the following syllable respectively an *i*, *ī*, *e*, *ē*, *y*, or an *u*, *v* stands.—Epenthesis of *i* takes place before *r*, *n*, *nt*, *t*, *þ*, *þr*, *d*, *p*, *b*, *w*, also before *yh* (= orig. *sy*).—Epenthesis of *u* takes place only before *r*.

Note. The epenthetic vowel attaches itself parasitically to diphthongs as well as to the simple vowels including *a*-privative. In the MSS, the law of epenthesis is not always consistently carried out, many times it is omitted e. g. *manyūš* beside *ma'nyūš* 'of the Spirit'

Epenthetic *i*.

Av. *bavaiti* 'he becomes' = Skt. *bhāvati*; Av. *aēiti* (GA. *aētī*) 'he goes' = Skt. *ēti*; Av. *inaoiti* 'he forces, drives' = Skt. *inōti*, Av. *aipi* 'unto, in' = Skt. *āpi*; Av. *baraṇti* 'they carry' = Skt. *bhāraṇti*, Av. *aṇikam* 'face' = Skt. *āṇikam*, Av. *būri* 'fullness' = Skt. *bhūrī*, Av. *aṛištəm* 'unhurt' = Skt. *drīṣṭam*.—GA.

rātī 'with offering' = Skt *rāṭṭi*, GAv. *aṛbī* (YAv *aṛwi*) 'unto, to' = Skt. *abhi*, YAv. *maḍīm* 'middle' (acc. sg.) = Skt *mādhyam*, — Av *barryeṇte* 'they are brought' = Skt. *bhriyantē*, Av. *niṽōryete* 'is confined' (*Vvar-*); Av. *niṽrūdyāṭ* 'should flow' (*Vrud-*). — Av. *aryō* 'Aryan' = Skt *aryás*; Av. *naṛyaṃ* 'manly' (acc fem.) = Skt *náryām*; Av *manyuš* 'Spirit' = Skt *manyús*. — With vanishing of the *y* which caused the epenthesis, *aṇhā* gen. sg. fem of *aēm* 'this' = Skt *ásyās*.

Epenthetic *u*

Av. *aṛvantō* 'swift steeds' = Skt. *ārvantas*; Av. *aṛruna-* 'wild, fiery', cf Skt. *aruná-*, Av *aṛrušō* 'bright, white' = Skt. *arusás*, Av. *paṛvata* 'two mountains' = Skt *pārvatāu*; Av. *taṛrunəm* 'young' = Skt. *tárunam*, Av. *haurvaṃ* 'whole' = Skt. *sárvām*; Av *pouru-* (also *paouru-*) 'many', for *paru-*

Note 1. Epenthetic *i* is even attached to the anaptyctic vowel (§ 72) Av *ham.varutīm* 'courage' Vsp 7.3, GAv. *marngadyāi* 'to destroy' Ys 46.11, *fraormūtīm* 'confession' Ys. 13.8

Note 2 Epenthetic *u* is found also before *v* for *w* (§ 87) *gaurva-* *yele* 'he seizes' (*Vgarw-* = Skt *Vgrabh-*)

§ 71 **Prothesis.** As intermediate between Epenthesis and Anaptyxis, we may distinguish Prothesis, which consists in the similar introduction of an anticipatory *i* or *u* initially before a consonant. It takes place regularly before *r* followed by *i* or *u* (*v*) An instance is found also before *ḥ*

Av. *ṛinaḥti* 'he lets go, drives' = Skt. *riṇākti*, Av. *ṛiṣyeti* 'is hurt' = Skt *rīsyati*, GAv *urūpayeṇti* 'they cause pain' = Skt. *rōpáyanti*, Av. *urune* 'for the soul', *urvan-* 'soul' (i.e. for *ruvan* § 68 = Mod Pers. *ruvān*) — Before *ḥ*, Av. *ḥpyeḥō* 'destruction' = Skt. *tyájas*.

§ 72. **Anaptyxis.** An irrational vowel (Anaptyxis), which does not count in the metre, is often developed

in Avesta between two consonants, especially if one be *r*, and regularly after final *r*. The anaptyctic vowel is generally *ə* (*ē*), more rarely *a*, *i* or *ō*. In GAv, anaptyxis is still more common than in YAv.

Av *vah²dra-* 'word' = Skt *vaktrā-* Av. *nafr²draṭ* 'offspring' (abl from *naptar-*); Av *z²mō* 'of earth'; GAv. *dad²mahī* 'we give' = Skt *dadmasi*, Av. *gar²mō* 'hot' = Skt *gharmās*, GAv. *fr²ā* 'forth', YAv. *frā* § 24 = Skt. *prā*, GAv. *aeš²mō* 'Fury' = YAv. *aešmō*, GAv. *raēh²navhō* 'of share' = Skt *rēkṇasas*.—GAv. *d²bāvayaṭ* 'he deceived'.—YAv. *aṇtar²* 'within', GAv. *aṇtar²* = Skt. *antār*, YAv. *hvar²* 'sun', GAv. *hvar²* = Skt. *svār*.—GAv. *šyaop²na-* 'deed', YAv. *šyaop²na-* = Skt. *cyāutnā-*, GAv. *mar²ka-* 'death', YAv. *mahr²ka-* = Skt. *markā-*.—GAv. *yez²vī* 'young' = Skt. *yahvī*; YAv. *ns²r²inao²ti* 'he delivers over'—YAv. *mā²v²ya* 'to me' = GAv. *ma²byā*, YAv. *hāv²ya-* 'left' = Skt. *savyā-*, GAv. *duž²az²b²ō* 'maledictus'.—YAv. *surun²vata* (instr.) 'worthy of being heard'.

Note Anaptyxis occurs sometimes between the members of a compound e.g. GAv. *duš² h²a²pra-* 'evil-ruling', GAv. *h²m² fraš²tā* 'he questioned with', YAv. *us² hiš²taṭ* 'he stood up'.—More rarely in the few instances of sandhi YAv. *ha²pa²hy²ō² tanvō* 'of his own body', YAv. *yas² t²* 'who to thee'

SYSTEM OF CONSONANTS.

§ 73. **General Remark.** Viewing the Av. and the Skt. system of consonants side by side, it may be noted (1) The Av. palatal series is incomplete—the Av. possesses only *c* and *j*. (2) The Skt. cerebral series is entirely wanting in the Avesta. (3) The Av. has no aspirates, their place being in part taken by the corresponding spirants. (4) The nasals are only in part identical. (5) The

Av. is richer than the Skt. in sibilants, especially through the presence of the sonant sibilants *z* and *ž*.

§ 74. **Surd and Sonant (Voiceless and Voiced).** For the distinction between surd and sonant (voiceless and voiced), we may refer to the Sanskrit. The law, moreover, that in internal combination, surd (voiceless) consonants stand before surd consonants, and sonant (voiced) before sonants, has in general the same extent as in Sanskrit.¹ Observe that *n* and in part *m* are at times treated as surd.²

§ 75. Sandhi between words (§ 4) is wanting in Avesta, except in case of some enclitics and compounds.

Tenues — Surd Spirants.

Av. *ɣ*, *ɹ*, *ʋ* and *ɽ* — *ɸ*, *ɸ̌*, *ɸ̌̌* — *ç*.

k, *t*, *p* and *c* — *h*, *ȟ*, *f* — *t̪*.

Av. *k*, *t*, *p* and *c*.

§ 76. The Av. tenues *k*, *t*, *p* and *c* agree mostly with the corresponding tenues in the Sanskrit

Av. *katārō* 'which of two' = Skt. *katarās*; Av. *tāpayeti* 'makes hot' = Skt. *tāpáyati*; Av. *patənti* 'they fly' = Skt. *pátanti*.—Av. *carəti* 'he moves' = Skt. *cáratī*; Av. *cakana* 'has been pleased' = Skt. *cākana*.

Note In the distinction between guttural and palatal *k/c*, the Av. and the Skt. do not always agree Av. *paskāf* 'from behind, behind' = Skt. *pascāt*, cf. Av. *pasca*, Av. *cicəwā* 'through the wise one' = Skt. *cikītvā*, Av. *fražō carətar-* 'converter' = Skt. **kartar-*, cf. Av. *frašō.kərən-*, Av. *vaokūše* dat sg pf. ptcl *ʋvak̪šc* = Skt. *ūcuṣē*.

Av. *h*, *ȟ*, *f*.

§ 77. The surd spirants *h*, *ȟ*, *f* in Av. are of two-fold origin.—(1) they are the representatives

¹ Cf Whitney, *Sanskrit Grammar*, § 156 seq, Stenzler, *Elementarbuch der Sanskritsprache*, § 44 seq

² See Sievers, *Grundzüge der Phonetik*, pp. 114, 133

of the old surd aspirates *kh*, *th*, *ph*; or (2) they have arisen from the tenues *k*, *t*, *p* regularly changed before most consonants in Av. to corresponding *h*, *þ*, *f*. Observe that *f* has in general the treatment of a spirant § 81.

(1) Av. *h*, *þ*, *f* = Skt *kh*, *th*, *ph*.

Av. *hāw* 'fountains' = Skt. *khās*; Av. *haram* 'ass' = Skt. *khāram*, Av. *haḥa* 'friend' = Skt. *sākhā*.—Av. *haptapəm* 'seventh' = Skt. *saptātham*, Av. *gāþāw* 'hymns' = Skt. *gāthās*, Av. *arþa-* 'part, portion' = Skt. *ārtha-*.—Av. *safāwñhō* 'hoofs' = Skt. *saphāsas*; Av. *kafəm* 'foam, slime' = Skt. *kapham*.

(2) Av. *h*, *þ*, *f* = Skt *k*, *t*, *p*.

Av. *hratuš* 'wisdom' = Skt. *krátus*, Av. *irinaḥti* 'he lets go, drives' = Skt. *rinákti*; Av. *taohma* 'seed' = Skt. *tókma*; Av. *hšapram* 'rule, kingdom' = Skt. *ksatrá*m.—YAv. *šyaoþnāiš*, GAv. *šyaoþnāiš* 'by deeds' = Skt. *cyāutnāis*; Av. *haþyō* 'true' = Skt. *satyās*.—Av. *drafšō* 'spear, banner' = Skt. *drapsās*; Av. *hafnam* 'sleep' = Skt. *svāpnam*; YAv *frā*, GAv. *fṛā* 'forth, before' = Skt *prá*; Av. *fraohtō* 'pronounced' = Skt *prōktās*.

Note 1 In Av, we sometimes find *h* prefixed to *f*, initial or internal, apparently without etymological value: e g. *ā-hšnuš* 'up to knee', cf Skt *abhi-jnu*. See Bartholomae, *A.F.* iii 19 seq, and § 188 below.

Note 2 In Av, *þ* sometimes takes the place of *s* (Skt. *s*) e g Av *þamnōwḥvan-* 'healing' from *þam-* = Skt *√sam-* 'to heal', cf also Av *sāma-*, Av *arwiþyō* 'over-sleeping' (nom pl) with *√si-* = Skt *√si-* 'lie, sleep', Av. *arwiþūrō* 'very mighty', beside Av *sūrō* 'mighty' = Skt. *sūras*, Av *anaþaḥtəm* (fem) 'whose time of delivery is not come', beside *frasaḥtahe* (masc) 'whose time is come, dead' *√sac-*.

Note 3 Original *th* (Iranian *þ*) becomes *ḍ* after *h* and *f* e g GYAv. *uḥḍa-* 'spoken, word' = Skt *ukthá-*, Av. *þrafḍa-* 'satisfied' = Indo-Iran. **tramptha-*, Av. *ana'wi.druḥḍō* 'not to be deceived' Yt. 10.5 See Bartholomae, *K.Z.* xxix. 483, 502 = *Flexionslehre* pp 63, 82

Note 4 On Av *f* apparently for earlier *þv*, see § 95

§ 78. (a) Exception The change of *k*, *t*, *p*, to *h*, *ḥ*, *f*, before consonants § 77, does not take place when a sibilant or a written nasal (not *q*) immediately precedes; nor under these circumstances, are *h*, *ḥ*, *f*, as answering to older aspirate § 77, allowed In all such cases, simple *k*, *t*, *p* are employed.

Av. *uštrəm* 'camel' (-štr-) as opposed to *kuḫra* 'where' (-ḫr-) = Skt. *uṣtram*, *kūtra*, Av. *ḫrafstrāiš* 'with noxious creatures'; Av. *ḫištṛəm* 'bruising, wound'; Av. *zanṭvō* 'in this (*ahmī*) tribe' (-ṇtv- § 94) as opposed to *haozāḫwa* (-āḫw-)—Av. *staorəm* 'bullock' = Skt. *sthūrām* (-th-), Av. *sparaṭ* 'he darted' = Skt. *āsphurat*, § 48; Av. *skarayanṭ* 'springing, turning' (in nom. propr.) cf Skt. *skhalayati*, perhaps Av. *skarṇa-* 'turning, active' = Skt. *skhalana-*.—Av. *pañtānəm* 'path' (beside Av. *paḫō* acc. pl.) = Skt. *pānthānam*, *pathās*.

§ 79. (b) Exception (1) Similarly *pt* remains unchanged; but (2) not original *ptr* which becomes (with assimilation) *fḍr* as original *ktr* becomes *ḫḍr*, in both GAv. and YAv

(1) Av. *hapta* 'ἐπτὰ' = Skt. *saptá*, Av. *supti-* 'shoulder' = Skt. *śūpti-*.—But (2) Av. *naḫḍrō apqm* 'of offspring of waters', cf Skt. *náptrē*, Av. *raḫḍrəm* 'aid' cf Av. *rap-əntəm*, *rap-akō*; Av. *apāḫḍre* 'in north', beside *apāḫtara-*; Av. *yaohḍra-* 'girdle' = Skt. *yōktra-*

Note Some further exceptions occur Av. *dāitya-* 'lawful', *ḫṛitya-* 'third', *bitya-* 'second', see § 92 Note 1 Observe especially *ōtrəm* 'fire', and *traḫfyāḫ* 'may steal' for *tarḫfyāḫ*, *traḫfyāḫ* see variants—an abbreviated writing.

§ 80. On *ḫw* for original *tv*, see § 94.

Av. *ḫ* *ḫ*.

§ 81. There can be little doubt that Av. *ḫ* has in general a spirant value. It seems to occupy a position

intermediate between *t*, *d* and *þ*, *ð*. It is both surd and sonant (voiceless and voiced); to find a distinction palaeographically when it appears as surd or as sonant is not warranted by the MSS. It occurs chiefly as final for *t*, except when *s* or *š* precede; in that case *t* appears § 192. As initial, surd and sonant, it is found in a few words, *þkaēšəm* 'faith, faithful', *þbaēšō* 'hatred, harm' = Skt. *dvēśas*, cf. § 96. As internal it occurs in a few words, compound or in the MSS. treated as compound, and therefore handled as if it were final.

Av. *ašāt* 'from Right' = Skt. *rtāt*; Av. *bavaŋ* 'he became' = Skt. *abhavat*, Av. *yavaŋ* 'how much' = Skt. *yāvat*, Av. *hakərət* 'once' = Skt. *sakṛt*.—GAv. *haēcaŋaspa-* nom. propr., YAv. *aurvaŋaspa-* 'swift-horsed'; Av. *brvaþbyam* 'both brows', Av. **taŋkušiš* 'running' (MSS. **taŋ kušiš*), Av. *aŋca* 'atque'—GYAv. *þkaēšəm* 'faith, faithful', YAv. *þbaēšō* 'hatred, harm', cf. GAv. *dvaēšanhā* = Skt. *dvēśas*.

Note 1. Sometimes, *t* appears as variant of *d* before *k* e g *adkəm* 'robe' (variant *aŋkəm*) = Skt. *ātkaṃ*.

Note 2. In *taŋ.āþəm* 'with running water' (adj.), Yt 13 43, *t* stands for final *c*, cf. Av. *taci aþya* 'in running water' (loc.), Vd. 6 26

Mediae — Sonant Spirants.

Av. *ç*, *ç*, *ç* and *ç* — *ç*, *ç*, *ç*
g, *d*, *b* and *j* — *j*, *ð*, *v*.

§ 82. The mediae *g*, *d*, *b*, in Av. have a two-fold value —(1) they represent old mediae, agreeing with the Skt. *g*, *d*, *b*; or (2) they are the representatives of the old sonant aspirates, *gh*, *dh*, *bh*; that is to say, originally in Av. the sonant aspirates lost their aspiration and fell together with the mediae. In GAv., the mediae

thus arising are regularly preserved unchanged throughout. But see § 82 (a).

The following scheme shows the standpoint of the Gāthās in comparison with the Sanskrit.

Skt	..	...	$\begin{matrix} g & gh \\ \vee \\ g \end{matrix}$	$\begin{matrix} d & dh \\ \vee \\ d \end{matrix}$	$\begin{matrix} b & bh \\ \vee \\ b \end{matrix}$
Original-	and	GAv.			

- (1) GAv. (old) *g, d, b* = Skt. *g, d, b*.

GAv. *ugrāṅg* 'mighty' (acc. pl.) = Skt. *ugrān*,—
GAv. *yadā* 'when' = Skt. *yadā*, GAv. *vīdvā* 'know-
ing' = Skt. *vidvān*

- (2) GAv. *g, d, b* = Skt. *gh, dh, bh*.

GAv. *dar'gām* 'long' = Skt. *dīrghām*,—GAv. *adā*
'then' = Skt. *ádha*; GAv. *advānəm* 'way' = Skt. *ádhvā-
nam*,—GAv. *ubōibyā* 'both', cf. Skt. *ubhābhīyām*; GAv.
abī 'unto' = Skt. *abhī*.

§ 82a Observe in connection with this rule § 82 that the sonant spirants appear before *ž*: cf. § 180. GAv. *aojžā* 't' 'spakest'; *diwžādyāi*—See § 89 Bartholomae's Law.

Note. On the sonant spirants—in GAv. *raf'dra* 'aid', *uḥda* 'spoken, word'—arising from old tenues or aspirate tenues, cf. § 77 Note 3

§ 83. (1) In YAv. these mediae *g, d, b*—of double origin § 82—are preserved unchanged when initial; or again when internal, if immediately preceded by a nasal consonant or by a sibilant. (2) Under all other circumstances in YAv. these mediae—whether representing old mediae or old sonant aspirates—are regularly changed to the corresponding sonant spirant (*j, d, w*). Exceptions to the rule are not many. The secondary relation of GAv. to YAv. may thus be tabulated (cf. § 82):

GAv.	$\begin{matrix} g \\ \wedge \\ g \end{matrix}$	$\begin{matrix} d \\ \wedge \\ d \end{matrix}$	$\begin{matrix} b \\ \wedge \\ b \end{matrix}$
YAv	$\begin{matrix} g & j \\ \wedge & \end{matrix}$	$\begin{matrix} d & d \\ \wedge & \end{matrix}$	$\begin{matrix} b & w \\ \wedge & \end{matrix}$

- (1) YAv. *g, d, b* (GAv. *g, d, b*) = Skt. *g, d, b*.

YAv. *gəm* 'cow' (GAv. *gəm*) = Skt. *gām*; YAv. *grīvā-* 'neck' = Skt. *grīvā-*, YAv. *anguštaēbya* 'toes of both feet', cf. Skt. *avguṣṭhābhyām*.—YAv. *dūrāf* 'from afar' (GAv. *dūrāf*) = Skt. *dūrāt*; YAv. *viṇdāti* 'may find, receive' = Skt. *viṇdāti*, YAv. *hasdyāf* 'might sit' opt. pf. = Skt. *sasadyāt, sēdyāt*—YAv. *bar²zište* 'on the highest' (cf. GAv. *bar²zištəm*) = Skt. *bārhiṣṭhē*.

- (2) YAv. *g, d, b* (GAv. *g, d, b*) = Skt. *gh, dh, bh*.

YAv. *gaošəm* 'ear' (cf. GAv. *gəušāiš*) = Skt. *ghōṣam*, YAv. *saṅgəm* 'foot' = Skt. *jāṅghām*—YAv. *dārayaṭ* 'he held fast' (GAv. *dārayaṭ*) = Skt. *dhārāyat*; YAv. *drvahe* 'firm' (gen.) = Skt. *dhruvāsya*; YAv. *baṇḍəm* 'bond, sickness' = Skt. *bandhām*, YAv. *dazdi* 'give thou' = Skt. *daddhi*.—YAv. *būmīm* 'earth' (GAv. *būmīm*) = Skt. *bhūmim*, YAv. *brāta* 'brother' (GAv. *b^arātā*) = Skt. *bhrātā*, YAv. *səmbayaḍwəm* 'crush ye' = Skt. *jam-bhāyadhvam*

- (3) YAv. *j, ḍ, w* (GAv. *g, d, b*) = Skt. *g, d, b*

YAv. *ujrəm* 'mighty' (GAv. *ugra-*) = Skt. *ugrām*; YAv. *bažəm* 'portion, lot' (GAv. *baga-*) = Skt. *bhāgam*; YAv. *mər²jō* 'bird' = Skt. *mrgās*—YAv. *vīdvā* 'knowing' (GAv. *vīdvā*) = Skt. *vidvān*, YAv. *pādyavuha* 'set foot' = Skt. *pādyasva*.

- (4) YAv. *j, ḍ, w* (GAv. *g, d, b*) = Skt. *gh, dh, bh*.

YAv. *dar²jəm* 'long' (GAv. *dar²gəm*) = Skt. *dīrghām*, YAv. *maēžəm* 'cloud' = Skt. *mēghām*; YAv. *jažnvā* 'having smitten' = Skt. *jaghniṽān*.—YAv. *ada* 'then' (GAv. *adā*) = Skt. *ádha*, YAv. *aḍwanəm* 'way' (GAv. *advānəm*) = Skt. *ádhvānam*, YAv. *ar²dəm* 'side, half' = Skt. *árdham*.—YAv. *ar²wi* 'unto' (GAv. *ar²bī*) = Skt. *abhi*; YAv. *gar²wəm* 'foetus' = Skt. *gárbham*; YAv. *awrəm* 'cloud' = Skt. *abhrām*

§ 84 Exception 1 Initial *j*, not *g*, is found before *n* YAv *jⁿnə*, *jⁿnə* 'women' (GAv *gⁿnə*) = Skt. *gnās*, YAv *jⁿnəm* 'to smite' inf to *Vjan-* = Skt *Vhan-*

§ 85 Exception 2 Exceptions to the law for internal change are also found

- (a) Commonly in the endings *•biš*, *•byō*, *•bya*

YAv *tanubyō* 'to bodies' = Skt *tanūbhyaś*, YAv. *āfrivanaēbiš* 'with blessings', cf Skt *samānē-bhis*, etc. But YAv *aⁿuyas-ca* 'and with these' (fem abl) beside *ābyō* Yt 10.82 = Skt *ābhyās*, YAv *bāzuwe* 'with both arms' § 67 cf Skt *bāhūbhyām*, YAv *hinaⁿwyō* 'from fetters' Yt 13.100 beside YAv *gātubyō*.

- (b) The combination internal *dr* remains generally unchanged

YAv. *h^hudrāš* 'from seed' = Skt *ksudrāt*, YAv *udrəm* 'otter' = Skt *udrām*, GYAv *aⁿdra-* 'pious', GYAv *sādra-* 'misfortune', YAv *dadrāna-* 'being held' *Vdar-* = Skt *Vdhar-*

- (c) In some other instances internal *d* remains in YAv unchanged

YAv. *vadarə* 'weapon', GAv *vadarə* = Skt *vādhar*, YAv *yazaⁿmaⁿde* 'we worship' = Skt *yājāmah*, etc., YAv *varədaⁿm* 'growth', beside *varədaya* 'make thou grow' = Skt *vardhāya*.

§ 86. Instead of internal *d* in YAv., *ḡ* is sometimes written, especially before *u*, *w*.

YAv *vīpušī*, *vīpušīm* 'having knowledge' = Skt. *vidūṣī*, *vidūṣīm*, GAv. *vīdušē*, YAv. *caraḡwe* 'ye go' Yt. 13.34 = Skt *cāradhvē*, YAv *daḡuṣō* 'of creator' = GAv *daduṣō*; YAv *aⁿḡwa-* 'uplifted' as variant to *aⁿḡdwa-*. So YAv. *daḡaⁿtī* 'he gives' = Skt *dādati* RV. 2.35 10; YAv *zgaḡaⁿtī* 'vanishes' beside YAv. *zgaḡaⁿtī*, GAv. *vaēḡā* Ys. 5.6 'he knows', beside GAv. *vaēdā* = Skt *vēda*.

§ 87 Instead of internal YAv. *w*, we sometimes find YAv. *v* written.

YAv. *avarōiḡ* 'should bring out' = Skt. *ā-bharēt*; YAv. *h^hmāvōya* 'to you', beside GAv. *h^hmaⁿbyā*, YAv *yušmaoyō* = Skt *yusmābhyam*; YAv *māvōya* 'to me', GAv. *maⁿbyā*; YAv. *gəⁿrvayete* 'he seizes' (for **gəⁿwayeti* § 70 Note 2) = Skt *grbhāyati*, YAv. *vaēbya*

'with both' (for *uvaēbya* § 68 for *uwaēbya*), cf. Skt *ubhābhyām*, GAv *ubōibya*, YAv *frabavara* 'he brought forth' = Skt *babhāra*. Perhaps YAv *a'wi* > *avi* > *aoi* 'unto' = Skt. *abhi*.

Note On Av *pw* for *tv*, *dw* for *dhv*, etc, see §§ 94, 96.

Av. *z j*.

§ 88. From the fact that the original sonant aspirates fell together with the mediae in Avesta, § 82, and also from the two-fold nature of Skt. *j* and *h*—see Brugmann, *Grundriss der vergl. Gram.* §§ 452, 480, 451,—is to be explained the following relation between the Avesta and the Sanskrit.

$$\begin{array}{c} \text{Skt} \\ \text{Av. } j < \begin{smallmatrix} j \\ h \end{smallmatrix} > \text{Av. } z \\ \text{Skt.} \end{array}$$

(1) Av. *j* = Skt. *j*

YAv. *jvāntəm*, GAv. *jvāntō* 'living' = Skt. *jīvan-tam*, etc. (§ 68 Note 2); YAv *jaṇvā* 'having smitten' = Skt. *jaghñvān*;—YAv. *yyā* 'bowstrings' = Skt *jyās*, GAv. *jyātāuš* 'of life', cf. Skt. *jīvātōs*, also GYAv. *aojištō* 'strongest' = Skt *ōjisthas*, GYAv *'pəyējō* 'destruction' = Skt. *tyājas*.

(2) Av. *j* = Skt. *h*.

YAv. *jañtārəm* 'smiter' = Skt *hantāram*; YAv. *jañti* 'he smites' = Skt. *hanti*; YAv. *ar'janti* 'is worth' = Skt. *ārhati*; GYAv. *drujəm* 'Deceit, Fiend' = Skt. *drúham*.

Note 1. According to § 83, the media *j* when initial should in YAv. pass over into its corresponding sonant spirant, this spirant has in our alphabet fallen together with the sonant sibilant *ž*. Hence the relation §§ 177, 178 below YAv *ž* = Skt. *j*,—YAv *ž* = Skt. *h*.

Note 2. Owing to the etymological relation *g/j*, we sometimes find Av. *j* = Skt *g* — e. g. GYAv. *hañjamana-* 'assembly' = Skt *sagámana-*,

GYAv. *jasōt* 'he might come' = Skt. *gāchēt*, Av. *√jad-* 'to beseech', cf. Skt. *√gad-*.

Note 3. Av. *j* also sometimes answers to Skt. *gh* — e.g. Av. *drāj-ištam* 'longest' = Skt. *drāghīṣṭham*, Av. *drājō* 'length, duration', cf. Skt. *drāghmān-*.

Bartholomae's Law.

See Bartholomae, *A. F.* 1 p 3 seq, *A. F.* III. p 22 Note

§ 89 The combination, original aspirate mediae + *t* or + *s*, had already in the Indo-Iranian period become media + *dh* or + *sh*, the consonant group thus arising is then treated according to the special laws of the language, Indic or Iranic. In GAv the law is carried through without exception (but seq § 82 a, and Note) In YAv., however, the law shows a number of exceptions § 90 — Examples of the law from GAv. are

GAv. *aogdā* 'he spake' to *√aug₂h* + ending *ta*, cf. Gk. εὔχομαι, Skt. *dhāt*, GAv. *cagədō* 'they two grant' to *√k₂ag₂h* + *-tas*. — GYAv. *vr̥rəda-* 'grown great, mighty', to *√vardh* + *-ta-*, cf. Skt. *vr̥ddhā-*, GAv. *dazdē* 'he makes', to *√dhā-*, pres stem *dadh* + *-tē*, GYAv. *mazdāh-*, nom. *mazdā* 'wisdom, Mazda', to orig. *√mandh* + *-tas* = Skt. *-mādhās-*. — GAv. *garəždā* 'he complained', to *√garg₁h* + *-ta*, cf. Skt. *gārha-*. — With orig. *s*, GAv. *aəjžā* 'thou spakest', to *√aug₂h* + *-sa*, 2nd sg. pret. mid., — GAv. *drwədyāi* 'to deceive', to orig. *√dab_hh* + *-sa-*, infin. desiderative, cf. YAv. *drwəzaf* 'from deceit', a substantive from desid. stem, cf. Skt. *dṛpsati*.

§ 90 In YAv., as compared with GAv., this law holds good only in part, as for the rest, the old tenues *t*, or surd sibilant *s*, is restored and assimilation then takes place. Thus —

YAv. *aoh₂ta* 'he spake', to *√aug₂h* + ending *ta*, beside GAv. *aogədā*, YAv. *druhtō* 'deceived', to *√draug₂h* + *-ta-*, = Skt. *drugdhās-*. — YAv. *daste* 'he makes', to *√dhā-*, pres stem *dadh* + *tē*, beside GAv. *dazdē*, YAv. *mas₂tīm* 'wisdom' to orig. *√mandh* + *-ti-*, beside GAv. *humqədra-*, YAv. *məzdra-*. — YAv. *dapta* 'deceived' nom. f. past ptcl. to orig. *√dab_hh*, cf. Skt. *dabādhā-*. — With orig. *s*, YAv. *važata* 'he carried' (*s* restored § 165), 3rd. sg. mid. *sa-* aor. to *√vag₁h*, beside YAv. *važaf* 'he carried'

Av. πy (initial), „ y (internal); ψv (initial), „ v (internal).

Note In a few instances "y and "v stand as initial, when representing iy, uv GAv יַיָּדָעָא *yadacā* 'and here' Ys 35.2 (pron. stem i), YAv. וְשֵׁנִי וְשֵׁנִי *wəšənī wəšənī* 'with both', Skt *ubhābhyaṃ*—see §§ 87, 68

§ 92. Av *y* (initial and internal) corresponds to Skt *y*

Note 1. (a) A possible test as to when "y is spirant or semivowel, may perhaps be found in the treatment of a preceding *t*, e g *haṣṣya* 'true' (*y* spirant) but *dāṣṣya-* 'lawful' (*y* semivowel *dāṣṣi-a-*) (b) Moreover the metre shows that *y* is often to be read with vowel value *iy* § 68 GAv. *fryō* 'friend' (read *fr-iy-ō*) = Skt *prīyās*, YAv *būya-* 'second' (read *bit-iy-a-*) = Skt *dvitīya-*.—In Yt 13 99 initial *ṛu* must be read *iy* in *yaṣṣa* 'he has sought' = Skt *iyṣa*.

Av. *y* = Skt. *v*.

§ 93 Av. *v* (initial and internal) corresponds to Skt. *v*

Av. *vastram* 'vesture' = Skt. *vāstram*, Av. *vātō* 'wind' = Skt. *vātas*,—Av. *tātava* 'he has power' = Skt. *tātāva*, Av. *hvaspō* 'with good horses' = Skt. *svāsvas*.

Note 1 Metrically *u* is often to be read as a vowel. Thus Av. *gəpāhva* 'among beings' Ys 9.17 (loc. *°āhu + a* postpos.), *°ciprašva* 'among seeds', GAv. *tuəm* 'thou' (read *tuəm*) = Skt *tvām* (*tuām*), YAv. *kva* 'where' (read *kua*) = Skt. *kvā* (*kūā*)

Note 2. On Av. v for w , see § 87.

Note 3 On Av *v* for Skt *uv* see § 68

Original *v* in Combination with Consonants.

Av., representative of Skt. *tv*.

§ 94. The combination original *tv* (1) generally becomes Av. *bw*; (2) it remains unchanged when a sibilant

precedes or when *v* preserves its vocalic character *u*.—When samprasāraṇa with following *a* takes place, *t* remains unaltered.

- (1) GYAv. *hṛaḥwā*, *hṛaḥwō* 'by, of wisdom' = Skt. *krátvā*, *krátvas*; YAv. *ḥwam* 'thee' = Skt. *tvám*, Av. *maḥwa-* 'to be thought, thought', for **mantva-*,—
 (2) Av. *varštva-* 'to be done, act', Av. *ratvō* 'O Master', *gātuvō* 'from the seat' (prob. *rat-u-ō*, *gāt-u-ō*); GAv. *tvēm* 'thou' (*tuēm*) —YAv. *tūm* 'thou' = Skt. *tvám*.

Original *pv*.

§ 95 The combination original *pv* apparently seems to become *f* in Av. —e.g. Ys 57 29 *āfṛntē* 'they are overtaken', for earlier **āpvaṇte* (cl 8), Av. *āfṛntēm* 'aquosum' for older **āpvaṇtam*, Av. *hušhafa* 'slumbering' nom sg from orig **survapvan(t)*—.

Original *dv*, *dhv*.

- § 96 The combination original *dv*, *dhv* becomes
 (1) when initial, GAv. *dv*, *dab*; in YAv. *ḍb*, *b* (*dv*);—
 (2) when internal, GAv. *dv*, in YAv. *ḍv*, *ḍw* (*dv*).

(1) Initial.

GAv. *dvaēšanhā* 'through hatred' (YAv. *ḥbaēšanha*) = Skt. *dvēśasā*; GAv. *dabīšṇtī* 'they hate' (cf. YAv. *ḥbaēšayāḥ*) = Skt. *dvīśānti*, GAv. *dabītim* 'second' (YAv. *bitīm*) = Skt. *dvītiyam*.—YAv. *ḥbaēšanha* 'through hatred' = Skt. *dvēśasā*, YAv. *ḥbaēšayāḥ* 'may harm through hatred' = Skt. *dvēśdyāt*; YAv. *bitīm* 'second' = Skt. *dvītiyam*.—YAv. *dva* 'two' = Skt. *dvā*; Av. *dvarēm* 'door' = Skt. *dvāram*; Av. *dvaṣati* 'rushes, springs' = Skt. *dhvaṣati*.

(2) Internal.

GAv. *advaēšō* 'without harm' = Skt. *advēśās*, GAv. *vidvā* 'knowing', YAv. *vidvā* = Skt. *vidvān*,—GAv. *advānēm* 'path', YAv. *adwanēm* = Skt. *ādhvānam*.

—Av. *didvaēša* 'I have hated' = Skt. *didvēša*, YAv. *vīdvaēštō* 'foe to harm'.

Note. In YAv. *viθbaējanham* 'foe to malice' and *vīdvaēštō* 'foe to harm', the *θb*, *dv* is treated apparently as initial,—prefix *vi*.

Av. representative of Skt. *sv*.

§ 97. The combination *sv* (Skt) appears in Av. as *sp*.

Av. *vīspəm* 'all' = Skt. *visvam*, Av. *aspō* 'horse' = Skt. *āsvas*, Av. *spaēləm* 'white' = Skt. *svētām*.

§ 98 On Av. representative of *sv* (Skt.), see § 130.

Av. representative of Skt. *hv*.

§ 99. The combination Skt. *hv* appears in Av. as *zb*.

Av. *zbayemi* 'I invoke' = Skt. *hváyāmi*; GAv. *duž-azōbō* 'male-dictus' cf. Skt. *√hvā*.

Liquid.

Av. *r*.

§ 100. The Av liquid is *r*, it corresponds to Skt. *r* and *l*, the letter *l* being wanting in Av.

Av. *r* = Skt. *r* (*l*).

Av. *raþəm* 'wagon' = Skt. *rátham*, Av. *narəm* 'man' = Skt. *náram*; Av. *srīrō* 'beautiful' = Skt. *srī-rás*, *srīlás* — Av. *hukarīpta* 'well-formed' = Skt. *-kṛptá*, GAv. *hṛapa'ti* 'arranges', cf. Skt. *kálpatē*

Note 1. In Av, *hr* appears instead of simple *r* when immediately followed by *k* or *p* — YAv. *vhrkō* 'wolf' = Skt. *vṛkas*, GYAv. *kahrpəm* 'corpus' = Skt. *kṛpam*, YAv. *mahrkō* 'death' = Skt. *markás*, cf. GAv. *marakaē-cā* 'morti-que', YAv. *kahrkana-* nomen propr, cf. Skt. *kṛkaṇa-*. See Bartholomae, *A F.* II 39, Brugmann, *Grundriss der vergl. Gram.* § 260

Note 2 On *urv-* (i. e. *urv-* for *vr-*), see § 191.

Note 3. On *r* in vowel combinations *ar*, *a¹r*, *a^ur*, *ar²*, see § 48.

Nasals.

Av. *ı*, *ṣ*, *ı*, *ı*, *ṭ*

n, *n*, *n*, *n*, *m*.

§ 101. **General Remark.** Of the nasals in Av., *ṭ m* corresponds in general to Skt. *m*.—To the Skt. *n* there correspond in Av., *ı n* and *ṣ n*,—the latter, a modification of *ı n*, stands before stopped consonants.—The letter *ı n* is evidently guttural in Av. *pantavham* 'fifth' from **pant̪asva*. Otherwise *ı n* stands in the combination *nh*, *nuk* derived from orig *s*-syllable § 108.—The character *ı n* is palaeographically, from the manuscripts, a modification of *ı n*, it occurs for *n* in connection with *h* when it is preceded by an *i*- or *e*-sound § 118 Note.

§ 102 Av *n* occurs initial, internal (except before stopped-sounds), and final

Av. *nāma* 'name' = Skt *nāma*;—Av *tanuṣ* 'body' = Skt. *tanūs*,—Av *anyō* 'another' = Skt. *anyās*, Av. *vavanvō* 'victorious' = Skt. *vavanvān*,—Av *varṣnōiṣ* 'of a male' = Skt. *vr̥ṣṇēs*,—Av *barən* 'they carried' = Skt *ābharan*.

§ 103 Av *n* occurs before **k*, *g*, *c*, *j*, *t*, *d* and *-byō* (for *-dbyō*), *bya*.

Av *zanga-* 'upper part of foot' = Skt. *jāṅghā-*,—Av. *pañca* 'five' = Skt. *pāñca*,—Av. *rəṇjati* 'bestirs, hurries' = Skt. *ṛghati*,—Av *aṇtarə* 'inter' = Skt *antār*, Av. *barənti* 'they carry' = Skt. *bhārantī*; Av. *barəzəṇbya* 'for the two great ones'.

Note For *-ng* see under Sibilants § 128.

§ 104 On Av *ı n*, *ı n*, *ı n*, see above General Remark

§ 105. Av *m* occurs initial, internal, final.

Av. *madməm* 'midmost' = Skt *madhyamām*, Av. *aməm* 'strength' = Skt. *āmam*, Av *mraom* 'I spake' = Skt *dbravam*.

Note 1. The *m* in Av. *√mru-* (opp. Skt. *√brū-*) is probably the more original.

Note 2. On initial *m* = Skt. *sm*, see § 140.

Sibilants.

Av. *ṣ*, *ṣ̌*, *ṣ̍*, *ṣ̎* — *ś*, *ṣ̌*.*s*, *ś̌*, *ś̍*, *ś̎* — *z*, *ž̌*.

§ 106 **General Remark.** Of the sibilants, *s*, *ś̌*, *ś̍*, *ś̎* are surd; and *z*, *ž̌* are sonant. In Avesta, *s* corresponds to both Skt. *s* and to *ś*.—Av. *ś̌* answers in general to Skt. *ś*. The letter Av. *ś̌* is chiefly final after *z*, *u* and consonants, also in some ligatures. Av. *ś̌* is not so common, chiefly before *y*.

—

Note Av. *ś̌*, *ś̍*, *ś̎* are palaeographically closely related. In most MSS, *ś̌* and *ś̍* interchange with each other. In the younger Indian MSS, *ś̌* is the predominant character, the Persian MSS. often (though by no means throughout) show a preference for *ś̍* when the sound answers to orig. *rt̄*. In the four oldest MSS, with Pahlavi translation, *ś̌* is the principal character,—*ś̌* standing as final or in ligatures. This rule is there preserved almost without exception.—In the old MSS *ṣ̌* has a double value—(1) as a ligature for *ś̌* + *k*, *hiśku* 'dry', et al., or (2) it is a modification of *ś̌*, *ś̍* before *y*, § 162. Younger MSS write in the (1) first case *ś̌k*, in the (2) second case they have a special ligature.—See Geldner, *Drei Yasht* p. viii seqq.

AV. *s*.

§ 107. **General Remark.** Av. *s* is of three-fold origin:—

1. = original *s*,
2. = older palatal *ś̌* (Skt. *ś*),
3. = developed.

1. Original *s*.

§ 108. **General Remark.** Original *s* (1) under certain conditions remains *s* in Avesta (2) but generally otherwise becomes *h* (*ṣh*).

1. Original *s* remains *s*.

§ 109. Original *s* remains *s* in Avesta before initial *k*, *c*, *t*, *p*, *n*, or internal before the same letters when it is preceded by *a*, *q*, *ā*.

Av. *skambəm* 'scaffold' = Skt. *skambhām*, Av. *yās-kər²t-* 'making efforts', cf. Skt. *a-yās-*, Av. *skənḍəm* 'broken', *scinḍayeti* 'breaks asunder', cf. Lat. *scindere*. —Av. *staotārəm* 'praiser' = Skt. *stōtāram*, Av. *vaste* 'he clothes' = Skt. *vāstē*; Av. *āste* 'he sits' = Skt. *āstē*, GAv. *mąstā* 'he thought' = Skt. *amąsta*, Av. *dąstvaṃ* 'cunning, skill', cf. Skt. *dąsas-*; GAv. *spər²-dānī* 'I will strive' = Skt. *spārdhāni*, Av. *manaspaoṛrya-* 'having the mind pre-eminent'. —Av. *snayaēta* 'should wash' = Skt. *snāyēta*, Av. *āsnatārəm* 'priest who washes the utensils', cf. Skt. *a-snātāram* 'dreading water'.

ii Original *s* becomes *h*.

§ 110. Original *s* becomes *h* in Av., regularly when initial before vowels.

Av. *hapta* 'ἑπτά' = Skt. *saptá*, Lat. *septem*; Av. *haca* 'with, from' = Skt. *sácā*, Av. *haoməm* 'Haoma' = Skt. *sōmam*; Av. *hō* 'he' = Skt. *sás*, Av. *hūhtəm* 'good word' = Skt. *sūktām*, Av. *hakər²t* 'at one time' = Skt. *sakṛt*.

as.

§ 111. The combination old *as* becomes in Avesta (1) *ah-*, (2) *avh-*, *av-*, (3) *-ō* (final).

Old *as* = (1) Av. *ah-*.

§ 112. α. Old *as* = Av. *ah-* — regularly before *i*, *ī*.

YAv. *ahī* 'thou art', GAv. *ahī* = Skt. *ási*, GAv. *nəmahī* 'in homage' = Skt. *námasi*.

§ 113. β. Old *as* = Av. *ah-* — before *i*, *ī*, when the *a* becomes *e*, § 34

Av. *dārayehi* 'thou holdest fast' = Skt. *dhāráyasi*, Av. *jaṛdyehi* 'thou askest', Av. *sadayehi* 'thou appearest' = Skt. *chadáyasi*, Av. *aoyjehīš* 'more strong' (acc pl fem) = Skt. *ōjīyasīs*.

§ 114. γ. Old *as* = Av. *ah-*, generally before *u*, *ū* and their strengthenings.

Av. *qzahu* 'in distress' = Skt. *qhasu*, Av. *ahurəm* 'Ahura, Lord' = Skt. *ásuram*; Av. *ahūm* 'life' = Skt. *ásum*.

§ 115. *ḍ*. Old *as-* = Av. *ah-*, the *a* before *u*, *v* then passing over into *o*, *ō*.

Av. *vohu* 'good' = Skt. *vásu*, GAv. *baḥžōhvā* 'distribute' = Skt. *bhákṣasva*.

§ 116. *ε*. Old *as-* = Av. *ah-* rarely before *e*, cf. perhaps § 35 Note 2.

Av. *raodahe* 'thou growest' = Skt. *ródhasi*, Av. *pāvhahe* 'thou mayest protect' (aor. subj.) Yt. 8.1 = Skt. *pāsasi*.

Old *as-* = (2) Av. *avh-*.

§ 117. *α*. Old *as-* = Av. *avh-*, regularly before *a*, *ā*, *ə*, *ā*, *ō*, *ōi*, *ā*.

Av. *vavhanəm* 'vesture' = Skt. *vásanam*, GAv. *nəmanvā* 'with homage' = Skt. *námasā*.—Av. *vavhūš* 'of good' = Skt. *vásōs*.—Av. *avavhō* 'of help' = Skt. *ávasō*.—GAv. *rəvəvhanvōi* 'thou mayest offer' (aor. subj.) = Skt. *rāsasē*; Av. *ušanham* 'of dawns' = Skt. *usāsām*.

Note. An exception is Av. *dahākō* 'Dragon', *dahakāca*.

§ 118. *β*. Old *as-* = Av. *avh-*, generally before *e*, *ē*, *ae-ca*, but cf. § 116.

YAv. *avanhe*, *avanhaē-ca*, GAv. *avanhē* 'for help' = Skt. *ávasē*, GAv. *nəmanhē* 'for homage' = Skt. *námasē*.

Note. Here Av. *vh-* may appear instead of *vh-* when epenthetic *i* precedes it, or when *a* is shaded to *e* after *y* § 34.—YAv. *avaivphe* 'for help' beside *avanhe* = Skt. *ávasē*, GAv. *didaiivhē* 'I was made wise' (redupl. aor.)—YAv. *yevhe* 'of which' = Skt. *yásya*, GAv. *srāvayevhē* 'to make heard', GAv. *rāžayevhē* 'to harm'—cf. the Skt. infinitives in *-asē*.

§ 119. *γ*. Old *as-* = Av. *avh-*, seldom before *u*

Av. *vavhuš* 'good' = Skt. *vásus*, Av. *avhuš* (beside *ahūm*) 'life' = Skt. *ásus*.

Old *-as* = (3) Av. *-ō*.

§ 120. Old *-as* final = Av. *-ō*,—(GAv. often has *-ō* § 32).

Av. *puṣrō* 'son' = Skt. *putrás*; Av. *iṣavō* 'arrows' = Skt. *isavas*; Av. *dārayō* 'didst hold fast' = Skt. *dhārāyas*.—Cf. GAv. *yā* 'who' (YAv. *yō*) = Skt. *yás*; GAv. *vā* 'of ye' (YAv. *vō*) = Skt. *vas*; GAv. *mazō* 'great' (gen.) = Skt. *mahás*.

Note. Observe that *as* is retained before enclitic *ca* 'que', etc. Av. *iṣavaseca* 'and arrows' = Skt. *iṣavaś-ca*, Av. *iṣavasciṣ* 'even the arrows' = Skt. *isavas-cit*, Av. *yasca* 'and who' = Skt. *yás-ca*.—Av. *nəmas* *tē* 'homage to thee' = Skt. *nāmas tē*, Av. *yastat* 'qui id' = Skt. *yás tāt*.

ās.

§ 121. The combination old *ās* becomes in Avesta (1) *āh-*, (2) *ānh-*, (3) *-ā* (final).

Old *ās-* = (1) Av. *āh-*.

§ 122. Old *ās-* = Av. *āh-* regularly before *i*, *ī*, *u*, *ū*.

Av. *bavāhi* 'mayest thou be' = Skt. *bhāvāsi*; Av. *pāhi* 'thou protectest' = Skt. *pāhi*.—Av. *dāhīm* 'creation' = Skt. *dhāsim*; GAv. *rāhī* 'I offer' (aor.) = Skt. *rāsi*.—Av. *āhurōiš* 'of the Ahurian', cf. Skt. *āsurēs*; GAv. *āhū* loc. pl. fem. of *aēm* 'this' = Skt. *āsú*.

Old *ās-* = (2) Av. *ānh-*.

§ 123. Old *ās-* = Av. *ānh-*,—before *a*, *ā*, *ə*, *e*, *ē*, *ō*, *ōi*, *a*.

Av. *ānha* 'has been' = Skt. *āsa*, Av. *prānhaeyete* 'he terrifies' = Skt. *trāsāyatē*; Av. *nānhābya* 'with both nostrils' = Skt. *nāsābhyām*,—Av. *mānhəm* 'moon' = Skt. *māsam*;—GAv. *rānhē* 'I offer' = Skt. *rāsē*;—Av. *ānhō* 'of mouth' = Skt. *āsās*,—Av. *dānhōiṣ* 'creation' (abl.), cf. Skt. *dhāsi*,—Av. *ānhəm* 'of these' (fem) = Skt. *āsām*.

Old *-ās* = (3) Av *-ā*.

§ 124. Old *-ās* final = Av. *-ā*—regularly.

Av. *buyā* 'mightest be' = Skt. *bhūyās*; Av. *haēnayā* 'of an army' = Skt. *śēnāyās*, Av. *dā* 'thou madest' = Skt. *ādā*.

Note. Before enclitics (*ca* etc), orig. *-ās* appears as *-ās* — Av. *gā-
pāśca* 'and the Gathas' = Skt. *gāthāśca*, Av. *urvarāśca* 'and trees' = Skt. *uruvārāśca*, Av. *haēnayāśca* 'and of the army' = Skt. *śēnāyāśca*, — GAv. *dāścā* 'and madest', *dās-tū* 'thou madest' = Skt. *ādāśca*, etc.

Original *ns*.

§ 125. The combination old internal *-ans-* before vowels becomes:—(1) in YAv. *-avh-*, *-əvh-*, *-qh-*, —(2) in GAv. *-əngh-*, *-əh-*.

Old *-ans-* = (1) YAv. *-avh-*, *-əvh-*, *-qh-*.

§ 126. α. Old *-ans-* internal = YAv. *-avh-*, *-əvh-* before *ā*, *a*, *ə*, *ōi*.

YAv. *savhāni* 'I shall proclaim' = Skt. *śasāni*, YAv. *davhanha* 'with cunning, skill' (Ny. 1.16) = Skt. *dśasā*. — YAv. *vənhən* 'they will struggle' (Yt. 13.154) = Skt. *vśsan*. — YAv. *savhōiš* 'shouldst proclaim' = Skt. *śasēs*. — Similarly YAv. *javhəntu* 'shall injure' (Vd. 2.22), cf. Skt. *hśsantu*.

§ 127. β. Old *-ans-* = YAv. *-qh-*, before *ī*, *y*.

YAv. *dahištəm* 'most cunning, skilled' = Skt. *dśištəm*; YAv. *zəhyamnanəm* 'of those who will be born' (*√zan-* = Skt. *√jan-*).

Old *-ans-* = (2) GAv. *-əngh-*, *-əh-*.

§ 128. Old *-ans-* internal = (α) GAv. *-əngh-* (~~or~~) before vowels;—and = (β) GAv. *-əh-* before *m*.

(a) GAv. *sənghānī* 'I shall proclaim' = Skt. *śasāni*; GAv. *vənghaṭ*, *vənghən* 'shall strive' (aor.) = Skt. *vśsat*,

GAv. *sānghō* 'proclamation, proclaimer' = Skt. *śaśas*.

—GAv. *mānghī* (also *māṇhī*) 'I thought' = Skt. *māṣi*.

—GAv. *fšānghyō*, *fšānghīm* 'thrifty' = orig. **psansyas*.

—(b) *māhma'dī* 'we thought' (*s*-aor. from *√man*).

§ 129. The combination old final *-ans* = (1) YAv. *-an*, or *-a* (*-as-ca*), *-ā* (*-ās-ca*);—(2) GAv. *-āng*, *-a*.

YAv. *daēvaṇ*, GAv. *daēvāng* 'Demons' = Skt. *dēvān*.

—GAv. *spəntāng amašdāng* Ys. 39.3 = YAv. *amašdā spəntā*

= YAv. *amašdās-ca spəntā* = GAv. *amašq spəntq* = YAv.

amašqas-ca spəntq (acc pl) = Skt. *amṛtān*.—YAv.

aēsmān, *aēsmas-ca* 'wood', cf. Skt. *āsvān*, *āsvāśca*;

YAv. *varəsās-ca* 'hair'.

Note In some of the above examples, it might be suggested that YAv. *š* is perhaps due to Gatha influence

Original *sv*.

§ 130. The combination orig. *sv* becomes in Avesta *hv* or *h*.—Sometimes, *sv* when internal, becomes *nuh* (also written *nh*)

(1) Orig. *sv*-initial = Av. *hv*-, *h*-.

GYAv. *hva*-, also *ha*- 'suus' = Skt. *svā*-, GYAv. *hvar* 'sun' = Skt. *svār*, YAv. *hvaspō* 'having good horses' = Skt. *svāsvas*.—YAv. *hvanharəm* 'sister' = Skt. *svāsāram*, GYAv. *harənā* 'splendors', cf. Skt. *svārṇara*-, YAv. *hīsaŋ* 'he sweated', fr. Av. *√hid*- = Skt. *√vid*-.

(2) Orig. *-sv*-internal = Av. *-hv*-, *-h*-, *-nhv*-, *-nuh*- (Pers MSS. *-nh*).

(a) It becomes *hv*-, after *ā*—YAv. *āhva* 'among these' (*āhu* + *a* postpos) = Skt. *āsú*; YAv. *ūnāhva* 'in empty holes' = Skt. *ūnāsu*, YAv. *vyarəpāhva* 'in separate places' (loc) — After *a*—GAv. *grājahvā* 'hear thou' = Skt. *ghṛāśasva*, so YAv. *dāmahva* 'among creatures' (loc. *an*-stem + *a*) = Skt. *dhāmasu*.—After *ō* (= *a* § 39)—YAv. *ba-ḥšōhva* 'distribute thou' = Skt. *bhāśasva*.—(b) Becomes *h*-, after *a*—GAv. *nəmahva'tiš* 'full of homage' = Skt. *nāmasvatīṣ*, YAv. *harahva'tim* nom propr = Skt. *sārasvatīm*.—So (see below under Composition) YAv. *pairiśvaḥīam* 'surrounded' = Skt. *pariśvaktam*.—(c) Becomes *-nuh*-

(-*sh*-, -*shv*-)—GYAv *vaṇuhīm* 'good' (fem.), Pers MSS *vaṇhīm* = Skt *vāsvīm*, YAv *pa'dyanuha* 'set foot, abide' = Skt *pādyaśva*, YAv *hunauha* 'press haoma-juice', cf Skt *sunuṣṣvā*, —YAv *aojanuhaṇt*-, GAv *aojōnghvaṇt*-, *aojōnhvaṇt*-'strong' = Skt *ōjasvant*—YAv. *vaṇhuqm* 'of good things', beside *vohunqm*, YAv *hvarṇanahvaṇta* 'glorious', cf Yt. 15.56, beside *hvarṇanahuṇtam*, YAv *varṇcaṇhuṇtam* 'brilliant' Yt 12.1 = Skt **varcasvantam*.

Note In *rāna hāstram* orig 'having good pastures', *h* = orig *su* + *v* (§ 68)

Original *sy*

§ 131. This combination, orig. *sy* preceded by a vowel, becomes somewhat complicated in Av, owing to the varied treatment of *y*, as *y* sometimes remains after *s* has become an *h*-sound, or *y* sometimes vanishes, with or without leaving a trace of epenthesis. In GAv., *y* is generally retained, in YAv *y* generally vanishes.

(A) *y* remains

§ 132. Orig. *sy* = (1) Av. *hy* (the *y* remaining);—mostly GAv., more rare YAv.

(a) YAv *hyāf* 'might be' = Skt *syāt*, YAv *uzdāhyamnanqm* 'of offerings to be elevated', cf Skt. *dhd-sy-atē*, YAv *māhyaēbyō* 'to lords of the month' = Skt. *māsyēbhyaḥ*, YAv *manahyō* 'spiritual' (nom sg) for **manasyas*.—(b) GAv *ahurahyā* 'of Ahura, Lord' = Skt *āsurasya*, GAv *ahyā* 'of this' = Skt *asyā*, GAv *vahyō* 'better' = Skt *vāsyas*.

§ 133. Orig. *sy* = (2) Av. *hy*, mostly GAv., rarely YAv.

(a) YAv *dahyunqm* 'of countries', cf Skt *dāsyu*-, and YAv. *hyaona*-, *hyaonya*- nom. propr —(b) GAv *vahyā* 'melior' = Skt *vāsyān*; GAv *ahyā* 'ejus-que' (beside *ahyā*) = Skt *asyā*. Cf Geldner, *Studien zum Avesta* p. 141.

(B) *y* vanishes

§ 134. Orig. -*sy*- internal = (1) Av. -*sh*-, the *y* vanishing without leaving epenthesis.

YAv *vaṇhō* 'melius' = Skt *vāsyas*, YAv *aēvaṇhō* gen sg fem. (orig -*yās*) from *aēva*- 'one'

§ 135. Orig. *-sy-* internal = (2) Av. *-yph-*, the *y* vanishes but leaves epenthesis.

YAv. *aⁱyphō* (also *ayphō*) 'of this' (fem) = Skt *asyās*, YAv. *daⁱyphāuš* 'of country', cf Skt *dāsyu-*

§ 136. Orig. *-sy-* internal = (3) Av. *-yph-*, the *y* with a following *a* becoming *e*.

(a) With epenthesis—YAv. *aⁱyhe* 'of this' = Skt. *asyā*.—(b) Without epenthesis—YAv. *yeⁱphie* 'of whom' = Skt. *yāsya*.

§ 137. Orig. *-sy-* internal = (4) Av. *h-*, the *y* with a following *a* having become *e*, § 67. Very common in YAv genitive singular

YAv. *ahe* 'of this' = Skt *asyā*, YAv. *ahurahe* (beside GAv. *ahurakhyā*) 'of Ahura' = Skt. *āsurasya*.—Isolated GYAv. *vahehīš* 'the better ones' (fem) = Skt *vāsyasīs*.

Original *sr*

§ 138 Orig *sr-* initial = (?) Av *r-* (the instances are uncertain).

GAv *rə^uphaym* 'they made fall', cf Skt *srqsayan*, YAv. *ra^uphō* 'the lame', cf Skt. *√sras-*, *srqs-*, Av *rāmam* 'sickness' = Skt *srāmam*

§ 139 Orig. *-sr-* internal = Av. *-vr-*.

Av. *hazavrəm* 'thousand' = Skt. *sahāsram*, Av. *davrō* 'cunning, wise' = Skt. *dasrās*; ZPhl Gloss. *vavri-*, *vavra-* 'spring', cf. Skt. *vasantā-*; Av. *avrō marnyūš* 'the Evil Spirit'.

Note In GAv. *-ngr-* is also written GAv *dangra-*, *angra-*.

Original *sm*.

§ 140. Orig. *sm-* initial = Av. *m-*, through loss of *h*.

Av *maⁱt* 'with' = Skt *smāt*, YAv. *mahi*, GAv. *mahī* 'sumus' = Skt. *smāsi*.

§ 141. Orig *sm-* internal = Av. *hm-*.

Av. *kahmāi* 'to whom' = Skt. *kāsmāi*, YAv. *ahnu*, GAv. *ahmī* 'sum' = Skt *āsmi*

Original *sk*.

§ 142. Ong. *sk*₁ = Av. *s* (cf. Skt. *ch*).

Av. *jasaiti* 'he comes' = Skt. *gáchatī*, cf. βάσσει, Av. *isa^{ti}* 'he desires' = Skt. *ichāti*, Av. *yasaiti* 'holds' = Skt. *yáchatī*.

Original *ts*.

§ 143. Orig. *t + s* = Skt. *s* (through intermediate *ss* §§ 185, 186)

GA. *hšmāvasū* (loc. pl.) 'belonging to you' = Skt. *yusmāvatsu*, GA. *drəgvasu* 'among the wicked' (*drəgvat + su*); YAv. *masyō* 'fish' = Skt. *mātsyas*, YAv. *ašava.hšnus* 'rejoicing the righteous' (Yt. 13.63 nom. sing. **t + s*), cf. Av. *hšnūtəm* 'joy'; YAv. *hīsaf* 'he sweated' (**d[=t] + s* § 74), cf. Skt. *√svid-*; YAv. *raose* 'thou growest', cf. Av. *raodahe*, *raosta*; GA. *stavas* 'praising' (nom. sg. *stavan^t*), cf. Lat. *aman(t)s*; GA. *dasvā* 'give thou' = Skt. *datśva*; GA. *pišyasū* loc. plur. stem *pišyan^t* 'beholding'.

Original *ps*.

§ 144. Orig. *ps* = Av. *fš*, except before *r*, *tr*.

YAv. *drafšō* 'spear, banner' = Skt. *drapsās*; GA. *hafšī* 'thou extendest', cf. GA. *haptī* from *√hap-* = Skt. *√sap-*; GA. *nafšū* 'among children', cf. *napātəm*, *naptyaēšū* § 187 (5); YAv. *hangər^rfšāne* 'I will seize' (*s-aor*), beside *gər^rptəm*, *√garw-* = Skt. *√garbh-*.

Note 1. Observe *s* remains unchanged before *r*, *tr* — Av. *fšratu-* 'fruit, reward', Av. *hrafštra-* 'noxious creature'.

Note 2. Observe that *s* (= *sk*₁ cf. § 142) remains unchanged in the examples *tafsat* (YAv) 'grew warm', *nərəfsaiti* (GA) 'it wanes'.

2. Older palatal *ś* (Skt. *ś*).

§ 145. **General Remark.** Older palatal *ś* (Skt. *ś*) commonly appears as Av. *s*. In certain combinations it is changed to *š*.

i. Older palatal \acute{s} (= Skt. \acute{s}) = Av. s .

§ 146. Older palatal \acute{s} (= Skt. \acute{s}) = Av. s before vowels, semivowels, and most consonants.

Av. *safāwōhō* 'hoofs' = Skt. *śaphāśas*; Av. *qsayō* 'of two parties' = Skt. *qśayōś*, GAv. *sāstī* 'he teaches' = Skt. *sāsti*; Av. *pasūm* 'pecus' = Skt. *paśum*, Av. *spasō* 'spies' = Skt. *spāśas*;—Av. *nasyeti* 'he vanishes' = Skt. *nāsyati*, Av. *usyāt* 'he might wish' = Skt. *usyāt*; Av. *isvan-* 'having power', cf. Skt. *īśvarā*;—Av. *vīspartiš* 'village-lord' = Skt. *viśpātis*, Av. *usmahi* 'we wish' = Skt. *usmāsi*, Av. *sraēšta-* 'fairest' = Skt. *srēṣṭha-*.

Note 1. On Av. β instead of Av. s (= Skt. \acute{s}), see § 77 Note 2.

Note 2. On older palatal \acute{s} retained in Av. before n , see § 160 Note

Note 3. On older palatal \acute{s} in sv = Av. $s\beta$, see § 97

Note 4. On Av. *saēna-* 'eagle' = Skt. *syēnā*, see § 187 (3).

ii. Older palatal s = Av. \acute{s}

§ 147. Older palatal s (= Skt. s) before t becomes Av. \acute{s} (= Skt. $s\acute{t}$). For examples see § 159.

§ 148. Older palatal s (= Skt. s) before n generally becomes Av. \acute{s} (= Skt. sn). For examples see § 160.

§ 149. Older palatal s (= Skt. s) after Av. f (= orig β) becomes \acute{s} . For examples see § 161

iii. Older palatal s = Av. \acute{z}

§ 150. Older palatal s (= Skt. \acute{s}) becomes Av. \acute{z} before sonants. For examples see § 182

3. Developed Av. s

§ 151. Av. s sometimes results from the dentals t (β), d (\acute{d}) becoming s before t .

Av. *cistiš* 'wisdom' = Skt. *cittis*, Av. *amavastara-* 'stronger' (*amavan̥t*) = Skt. *āmavattara-*; Av. *ristahe* 'of the dead' (*V^{ri}ṛiḥ*), Av. *arwi-šastar-* 'one who sits'

(*Vhad-*) = Skt. *sáttar-*; Av. *raosta* 'has grown up', cf. Av. *raodənti*, Skt. *√rudh-*.

Note. Sometimes *t* (*ṭ*) becomes *s* before *c* — Av. *raəvasciṣra-* 'of splendid family' (*raəvaṇt-* + *ciṣra-*); Av. *yaśca* 'and when' (*yaṭ* + *ca*).

§ 152. Av. *s* sometimes results from Av. *z* becoming *s* before *m*.

Av. *upasmanəm* 'upon earth' (acc. fem.), beside Av. *zəm*, *zəmə*; Av. *rasmanəm* 'of battle ranks', cf. Av. *rāzayəntē* 'they arrange in ranks' (*√rāz-* = Skt. *√rāj-*); Av. *maəsmāna* 'with urine', cf. Av. *maəzənti* 'they make urine' (*√miz-* = Skt. *√mih-*), Av. *barəsmāna* 'with barsom', cf. Av. *√barz-* 'grow up, be high, great' (= Skt. *√barh-*).

§ 153. Av. *s* more rarely results from Av. *z* becoming *s* before *n*. See also § 164 Note 1.

Av. *asnya-* 'belonging to the day' (from *azan-*) = Skt. *tirō-ahnya-* (fr. *āhan-*), Av. *yasnəm* 'worship' (*√yaz-* = Skt. *√yaj-*)

AV. *š*, *ṣ*, *ś*.

§ 154. General Remark. Av. *š* (*ṣ*, *ś*) stands either for an original *s* after *i*, *u* and certain consonants, or for an earlier palatal *s* under special conditions.

Av. *š* (*ṣ*, *ś*) = Skt. *ś*.

§ 155. Av. *š* (*ṣ*, *ś*) answers to Skt. *ś* after *i*, *u*, and their strengthenings, and after *h* and *r*. Cf. Whitney, *Skt. Gram.* § 180.

Av. *išavō* 'arrows' = Skt. *iśavas*; Av. *vahištō* 'best' = Skt. *vásiṣṭhas*; Av. *raəšayāṭ* 'may wound' = Skt. *rēśáyāt*; Av. *sraəšyēti* 'it clings', cf. Skt. *ślīśyati*. — Av. *duš.kərətəm* 'ill-done' = Skt. *duṣ-kṛtām*, Av. *mušti-* 'fist' = Skt. *muṣṭī-*; Av. *gaošəm* 'ear' = Skt. *ghōṣam*; Av. *taošayēti* 'makes still' (Yt. 10.48) = Skt. *tōśáyati*. — Av. *uḥšānəm* 'bull' = Skt. *ukṣānam*, GAv. *vahšyā*

'I will speak' = Skt. *vakṣyāmi*.—Av. *varṣnōiṣ* 'of a ram' = Skt. *vr̥snēs*; Av. *tarṣnō* 'thirst' = Skt. *tṛṣṇā*.

Note 1. Before *r* we find *s* not *ṣ* though *z* or *u* precede.—GAv. *ḥwisra-* 'glancing', cf. Skt. *√tvīṣ-*, YAv. *kusra-*, *ḥisra-*. Similarly in Skt. *usra-*, *tamisra-*, cf. Whitney, *Sanskrit Grammar* § 181 a.

Note 2. Sometimes, *ṣ* is written for *ṣ* before *y*—GAv. *fraṣṣyāmahī* 'we send forth' = Skt. *pr̥ṣyāmasi*, YAv. *būṣyaṇtām* 'of those to be' = Skt. *bhaviṣyātām*, etc.

§ 156. Av. *-ṣ* from orig. *s*, appears similarly (§ 155) when final after *i-*, *u*-vowels and their strengthenings, also after *h* and *r*, cf. § 192 (3)

Av. *ažiṣ* 'Dragon' (nom. sg.), *garīṣ* 'mountains' (acc. pl.); *tanuṣ* 'body'; *vanhūṣ* 'good' (acc. pl.), *raṣṇaoṣ* 'of Rashnu, Justice'; *vanhūṣ* 'of the good'; *barōiṣ* 'thou shouldst bear', *gāuṣ* 'cow'; *uḥdāiṣ* 'with words'.—*druḥṣ* 'fiend'; *ānuṣ haḥṣ* 'following'; *parōdarṣ* 'Fore-seer' § 192 (3).

§ 157. On Av. *fṣ* from orig. *ps*, see § 144.

§ 158. Av. *ṣ* (= older palatal *ś* + *s* = Indog. *k₁s*) = Skt. *kṣ*.

Av. *vaṣi* 'thou wilt' = Skt. *vákṣi* (*√vas-*), Av. *diṣyāṭ* 'should show' (opt. aor.), cf. Skt. *adīksat* (*√diṣ-*), Av. *nāṣāti* 'may vanish' (aor. subj.), *√nas-*, Av. *parōdarṣ* 'Fore-seer, the cock' (*-dars* + *s* nom. sg.); GAv. *nāṣū* loc. pl. from *nās* 'loss, mishap'—So Av. *šaēti* 'he dwells' = Skt. *kṣēti*; Av. *moṣu* 'quickly' = Skt. *makṣú*, cf. Lat. *mox*—Similarly Av. *daṣina-* 'right, dexter' = Skt. *dāksina-*, Av. *√taṣ-* 'to fabricate' = Skt. *taḥṣ-*.

Note 1. Indog. *k₂s* appears in Av. as *ḥṣ*.—In Skt. orig. *k₂s* and *k₁s* fell together in *ks*, but Av. still holds them apart as respectively *ḥṣ* and *ṣ*. See Hubschmann, *Z.D.M.G.* 38 p. 428. The same distinction between the two original sounds is to be remarked in Prakrit and Pali as observed by Pischel, *Gott. gel. Anz.* 1881, p. 1322.

Note 2. On *ḥṣmākam* 'of you' and *ḍḥṣnūṣ* 'up to the knees', cf. §§ 77 Note 1, 188

§ 159. Av. *š* appears for older palatal *s* (= Skt. *s*) before *t* (= Skt. *śt*), cf. § 147

Av. *naštō* 'made to vanish' = Skt. *nastās* (*Vnaś-*); GAv. *vaštī* 'he wishes' = Skt. *vāṣṭi* (*Vvaś-*); Av. *daršti-* 'seeing, sight' = Skt. *dṛṣṭi-*, Av. *paršta-* 'question' = Skt. *prśtā-* (*Vpras-*); GAv. *daēdōiš* redupl. aor. 3 sg. mid. Av. *Vdis-* 'show' = Skt. *Vdiś-*.

§ 160. Av. *š* appears for older palatal *ś* (= Skt. *ś*) before *n* = Skt. *śn*, cf. § 148.

Av. *ašnao'ti* 'he attains' = Skt. *aśnōti*, Av. *frašnō* 'question' = Skt. *prasnās*; Av. *spašnao't* 'he espied' *Vspas-* = Skt. *Vspas-*.

Note. Sometimes Av. *s* appears instead of the above *š* before *n*, cf. § 146, and Note 2 — Av. *snaḥa-* 'smiting, wounding', to *Vsnaḥ-* = Skt. *snath-*, Av. *vasna* 'by will', *Vvas-* = Skt. *Vvas-*.

§ 161. Av. *š* appears for old palatal *s* (= Skt. *s*) after Av. *f* (= orig. *p*), cf. similarly, orig. *ps* (dental) § 144

Av. *fšōiṣ* 'with fetters', cf. Skt. *ś pas-* 'to bind', Av. *haurva-fš-avō* 'having whole flocks' (*pasu-* = Skt. *pasú-*)

Note. On Av. *tafsaḥ*, *narsfara'ti* see § 144 Note 2.

§ 162. Av. *šy* (or sometimes simply *š*) appears for older *cy*. In GAv. the *y* is mostly retained; in YAv. the *y* is mostly dropped.

YAv. *šyaopnəm*, GAv. *šyaopnəm* 'deed' = Skt. *cyāutnām*, GAv. *ašyō*, YAv. *ašō* 'worse', comparat. to *aka-* (superl. *acišta-*), cf. Skt. *aka-*, YAv. *šavayōiṣ* 'might cause to go' (*Všū-*) = Skt. *cyāváyēt* (*Vcyu-*), GAv. *šyen'ti* 'they abide, repose', YAv. *šātīm* 'repose, joy', cf. Lat. *quies*, GYAv. *fiaša-* 'forward, prone, ready' = Skt. *prācyā-*, GAv. *vašyē'tē* 'is spoken' = Skt. *ucyāti*. See Hubschmann, *Z.D.M.G.* xxxviii p. 431.

§ 163. Av. *š* (*ś*) = Skt. *rt*. See Bartholomae, *A.F.* ii. p. 39.

Av. *amāšəm* 'immortal' = Skt. *amṛtam*, Av. *pāšanāō* 'battles' = Skt. *pṛtanās*; Av. *mašyehe* 'of mortal' = Skt. *mārtasya*; Av. *bāšārəm* 'rider' = Skt. *bhārtāram*. — Likewise Av. *ašavanəm* 'the righteous' = Skt. *ṛtā-*

vānam, Av. *ašəm* 'Right, righteousness', beside Av. *an-ar²tāiš* = Skt. *ṛtām*; Av. *ḫwāšəm* 'quickly' = Skt. *tūrtām*, et al.

Note. As a rule, Av. *š* = Skt. *ṛt*, *ṛt* (observe accent), and Av. *ar²t* = Skt. *ṛt* (observe unaccented) — e. g. Av. *mṛ²r²tō* 'dead' = Skt. *mṛtās*; Av. *bar²tam* 'carried' = Skt. *bhṛtām*, Av. *fra-bar²tāram* title of priest = Skt. *-bhartāram*. Allowing a shift of accent would explain a number of apparent anomalies where the law as to accent appears not to hold

§ 164. Av. *š* results from Av. *z* changed to *š* before *n*.

Av. *rāšnam* 'of ordinances', from stem *rāzan-*; Av. *rašnūm* 'Justice', beside *raz-ištəm* 'most just', Skt. *rāj-iṣṭham*; Av. *bar²šnavō* 'heights' beside *bar²z-atō* 'of the high', Skt. *brhatās*; Av. *dužvar²šnavhō* 'evil-doers' (*varz-*); Av. *ā-ḫ-šnūš* 'up to the knees', beside *zanva* 'knees', cf. Skt. *abhi-jñū* § 188.

Note 1. Observe, however, that sometimes Av. *s* instead of *š* (for Av. *z*) before *n* is found, cf. § 153 — Av. *asni* 'by day' (*azan-*) = Skt. *āhni* (*āhan-*), Av. *parō asna-* 'beyond the day, future', cf. Skt. *aparāhṇā-* 'after mid-day', Av. *yasnm* 'worship' (beside *yaz-a¹te*) = Skt. *yajnam*, Av. *āsna-* 'in-born' (*ā + √zan-* 'to bear').

Note 2. Observe *š* in Av. *šnātar-* (*√zan-* 'know') = Skt. *jñātār*, Av. *šnūm* 'knee', *āšnubyasctš* 'even to the knees'.

§ 165. Av. *š* sometimes results from Av. *z* (= Skt. *j* or *ḥ*) being changed to *š* before *s*.—See §§ 185, 186.

GA. *uvāšaf* 'shall proceed' (*s-aor.*), *√vraz-* = Skt. *vraj-*; GA. *var²šaiti* 'may do' (*s-aor.*), *√varz-*, cf. Skt. *√varj-*, GA. *var²š-cā* 2 sg. aor. (*²z + s*), Av. *hvar²š* 'well-doing' nom sg. (*²z + s*), Av. *har²šyamna-* 'about to be imbrued' (*²z + s√harz-* = Skt. *sarj-*)

Note. Perhaps here Av. *ašāta* 'might be led' beside Av. *azati*, Skt. *ājati*.

§ 166. Av. *š* sometimes results from Av. *z* (= Skt. *j*) being changed to *š* before *t* (cf. Skt. *ṣṭ*).

Av. *mar²tō* 'rubbed' (*√marz-*) = Skt. *mṛṣṭās* (*√marj-*), Av. *har²ta-* 'imbrued' (*√harz-*) = Skt. *ṣṛṣṭā-* (*√sarj-*), Av. *yaštar-* 'worshipper' (*√yaz-*) = Skt. *yaṣṭār-* (*√yaj-*).

AV. z.

§ 167. **General Remark.** Av. *z* appears either as the representative of Skt. *j* or *h*, see § 88; or it is the corresponding sonant to *s*, §§ 106, 74.

§ 168. Av. *z* = Skt. *j*

Av. *zaošəm* 'wish' = Skt. *jōsam*; Av. *zātō* 'born' = Skt. *jātās*, Av. *zəmbayadwəm* 'ye knock together' = Skt. *jambhāyadhvam*, Av. *zināf* 'may take violently' = Skt. *jināt*; Av. *zrayō* 'sea' = Skt. *jrāyas* — Av. *azati* 'he drives' = Skt. *ājati*; Av. *yazate* 'he worships' = Skt. *yājatē*, Av. *har'zanti* 'they send forth' = Skt. *śrjānti*, Av. *vasrəm* 'club' = Skt. *vājram*.

§ 169. Av. *z* = Skt. *h*.

Av. *zasta-* 'hand' = Skt. *hāsta-*, Av. *zarōiš* 'of the golden' = Skt. *hārēs*, Av. *zī* 'for' = Skt. *hi* — Av. *azəm* 'ἄω' = Skt. *ahām*, Av. *mazištō* 'μέγιστος' = Skt. *mahīṣṭhas*; Av. *bāzuš* 'πῆχυς' = Skt. *bāhús*; Av. *bar'zantəm* 'great, high' = Skt. *brhāntam*, Av. *maēzanti* 'mingunt' = Skt. *mēhanti*, Av. *izyeti* 'he seeks', cf. Skt. *ihatē*

§ 170. Av. *z* results often from *s* being sonantized before sonant consonants.

Av. *azgatō* 'unmatched, unconquered' Yt. 13.107, *Vhag-*, orig *sag* = Skt. *ṽsagh-*; Av. *vavhazdā* 'giving the best' (comparat to *vavhu-* + *ṽdā*), cf. Anc. Pers. *vahyazdāta-* nom. propr.; Av. *māzdrājahya-* 'a month long', cf. Skt. *mās-*, Av. *azdōbīš* 'with bones' = (stem *ast-*), GAv. *zdī* 'be thou', cf. Av. *as-ti* 'he is'. Cf. Brugmann, *Grundriss der vergl. Gram.* §§ 589 seq.

§ 171. Av. *z* (similarly § 170) in combination *zd* = Skt. (*ē*)*dh*, (*ā*)*dh*
See above (Bartholomae's Law) § 89, and Brugmann, *Grundriss der vergl. Gram.* §§ 476, 591

Av. *mazdāh-* 'wisdom, Mazda' = Skt. *omēdhas*, GAv. *prāzdām* 'ye protected' (*s*-aor from *ṽprā-*) = Skt. *trādhvam*, et al

Original Av *z* changed to *s*, *š*.

- § 172. Av. *z* before *n* becomes *s* (*š*), see §§ 153, 164 for examples
 § 173. Av. *z* before *m* becomes *s*, see § 152 examples
 § 174. Av. *z* before *t* becomes *š*, see § 166 examples
 § 175. Av. *z* before *s* becomes *š*, see § 165 examples.

AV. *ž*.

§ 176. **General Remark.** Av. *ž* is the corresponding sonant to *š* as Av. *z* is to *s*. Sometimes (though more rarely) it answers like *z* to Skt. *j*, *h*.

- § 177. Av. *ž* (more rarely) = Skt. *j*. See § 88 Note 1.

Av. **tažžm* 'sharpness, edge', cf. Skt. *téjas* (*√tij-*), Av. *bažat* 'he distributed, offered' = Skt. *bhájat*.

- § 178. Av. *ž* (more rarely) = Skt. *h*. See § 88 Note 1

Av. *ažš* 'Dragon' = Skt. *áhuṣ*, Av. *dažaitu* 'it burns' = Skt. *dáhati*.

§ 179. Av. *ž* most commonly results from Av. *š* being sonantized before sonant consonants.

GAv. *asrūždūm* 'ye were heard of' (Ys. 32.3, *s*-aor. mid.-pass. *√sru-*) = Skt. *asrōdhvam*, beside Av. *srao-žānē*, *sraoša-*; Av. *sna'pižbya* 'with two weapons' from stem Av. *sna'piš-*, Av. *awždāta-* 'laid in the waters', beside Av. *afšci'pra-* 'having the seed of waters'; Av. *yaoždaphētəm* 'making pure', beside Av. *yaoš* = Skt. *yós*. — Av. *dužūhtəm* 'ill-spoken' = Skt. *duruktām*, Av. *dužvacaphō* 'ill-speaking', beside Av. *duškar'ətəm* 'ill done' = Skt. *durvacas*, *duškrtām*; Av. *dušmanawhe* 'to the evil-minded' (here *m*-surd) = Skt. *durmanasē*

Note. Exceptions occur. GAv. **r'žvacō* 'true-speaking' et al., cf. Bartholomae, *B.B.* xiii p. 77

- § 180. Av. *wž* (= orig. *bh + s*) = Skt. *ps*. See § 89.

YAv *drwžat* 'from deceit', GAv. *dīwžat'dyāi* 'to deceive', cf. Skt. *dīpsati*.

- § 181. YAv *ž* (= Av. *z* [= Skt. *h*] + *s*) = Skt. *hṣ*. Cf. § 165

YAv *uz-wažat* 'he carried forth' (*s*-aor. from *√vaz-*) = Skt. *vákṣat* (*√vakh-*).

Note 1 On *ž* in GAv. *ajžōnvanmām* 'unharmed' cf Skt. *√kṣan-*, see § 89

Note 2. GAv *āžuš* Ys. 53.7 is uncertain Uncertain also GYAv. *ižā-*, 'zeal, striving' to *√iž-* = Skt *√iḥ-* (ṛ).

§ 182 Av. *ž* appears for old palatal *s* (= Skt *s*) before sonants

GAv *āždyāi* 'to attain', *√as-* = Skt *√as-*, GYAv. *vižibhyō* 'to, from villages' (*vīs-*) = Skt *viqbhyās* (*vis-*).

§ 183. Av. *žd* = Skt *dh*, or *ḍ*. See Brugmann, *Grundriss* § 591.

Av *mīždēm* 'μισθόν' = Skt *mīdhām*, Av *mərəždikəm* 'mercy' (if from *√mārš-*, cf. § 179) = Skt *mṛdīlām*. Here again GAv. *asrāždām* Ys 32.3 (§ 179) = Skt. *asrōḍhvam*.

Aspiration.

Av. *ʷ*, *ʷ̌*, *ʷ̍*

h, *ȟ*, *h̍*.

§ 184. These are all derived from an original *s*-sound, and have been treated, in particulars, under the sibilants § 110 seqq.

Some Additional Rules as to Consonants.

§ 185. In Av., assimilation of consonants is sometimes found

YAv. *nmānəm* 'house' = GAv. *d'mānəm*, Av. *kamnəm* 'few' (for **kabnəm* or *kambnəm* § 186), cf. *kambištəm*. — Total assimilation, Av *bunəm* 'foundation' (for *bunnəm* § 186) = Skt. *budhnām*, Av. *sanaṭ* 'it appeared' Yt. 14.7 (i. e. *sannaṭ*, *sad-naṭ*).

§ 186. In Av., double consonants (i. e. the same consonant repeated) are not allowed If owing to total assimilation § 185 they should occur, the combination is then reduced in writing to a single consonant.

Av. *masyō* 'fish' (for *massyō* § 185) = Skt. *mātsyas*, Av *usnāiti-* 'ablution' (for *ussnāiti-*, i. e. *ud-snāiti-* § 185, cf. Av *us tanūm snayaēta*); Av. *dušiti-* 'distress' (i. e. *duš-šiti-*, cf. Skt. *suksīti-*); Av. *hēmipyāṭ* from

həm + *√mip-* 'to change', Ys. 53.9; GAv. *drəgvasū* 'among the wicked' (for *drəgvassu*); Av. *ušahva* 'at dawn' (for *ušah-hva*); Av. *ajāvarš* 'evil-doing' (nom. sg. *varz-š*, from *√varz-* § 165); Av. *bunəm* § 185 end.

§ 187. A consonant sometimes falls out. See § 186.

- (1) *g* before *v* falls out in YAv.

YAv. *drīvyāś-ca* 'poor' (gen. fem.), beside YAv. *drījaōš* (gen. masc. *drīju-*); YAv. *drvañtəm* 'wicked', beside GAv. *drəgvañtəm*, cf. Skt. *drūhvan-*; YAv. *hvōvō* nomen propr. beside GAv. *hvōgvō*.

- (2) *d* between consonants falls out.

Av. *bərzanbha* 'great' (dat. dual for older **andbhy-*).

- (3) *y* after initial older *ś*-palatal (= Skt. *s*) sometimes falls out.

Av. *sāmahe* 'of black' = Skt. *syāmdasya*, Av. *saēnō* 'eagle' = Skt. *syēnds*.

- (4) *h* (= original *s*) is dropped before *m* (initial) and *r*
§§ 140, 138 seq

- (5) *k* (*h*) seems sometimes to fall out

Av. *tūrya-* 'quartus' for **kturya-* cf. *ā-htūrya-* 'four times', Av. *avašata* 'he spake', if these forms are from *√vac-*.

- (6) *t* seems sometimes to fall out.

GAv. *naftū* loc. pl. for **napt-su* from Av. *napāt-*, *napt-* 'offspring', cf. § 185 seq

§ 188. Av. *h* is sometimes introduced before *š*.

Av. *āhšnūš* 'knee-high', cf. Skt. *abhi-jnu*; Av. *hšmā-kəm*, *hšmat* 'of, from you'.

§ 189. On *s* (= Skt. *s*, *ś*) retained before *-ca* etc., see §§ 120 Note; 124 Note; 129.

§ 190 In Av., *y* takes the place of *v* between *u* and *e*.

Av. *duyē* 'two' = Skt. *dvē*; Av. *upa mruyē* 'I invoke' = Skt. *upa-bruvē*; Av. *tanuyē* 'for the body' = Skt. *tanvē*; Av. *buye* 'to be' = Skt. *bhuvē*.

Note Similarly Av. *uye* 'both' (for **uve*, *uwe* § 68 Note 1) = Skt. *ubhē*.

§ 191. In Av., metathesis of *r* often takes place;—Skt. *vr* (*vl*) becomes with prothesis § 71, Av. *urv*.

Av. *āprava* 'priest' = Skt. *ātharvā*; Av. *caḥrudasō* 'fourteenth' = Skt. *caturdasās*; Av. *brātūryō* 'uncle' (for *brāturyō* § 62) = Skt. *bhrātṛvyas*; Av. *urvātāiš* 'with doctrines', cf. Skt. *vrātāiš*, Av. *urvaḥō* 'faithful, friend' (*Vvar*).

§ 192. As final consonants in Av., the following may stand. (1) nasal, *n* and *m*, (2) dental *t* (or *t* when preceded by developed *s* or by *š*), (3) sibilant *š* and *s*.—Two consonants may stand in the case of *hš*, *fš*, *št*, *st* and GAv. *ng*.

(1) *barən* 'they carried'; *azəm* 'I'; (2) *pərsəṭ* 'he asked'; *amavaṭ* 'strong'; (3) *hizubīš* 'with tongues', *tanuš* 'body'; *ha'rvatās* 'perfection' (nom. sg. *-tāt-s*); *hšayaš* 'ruling' (nom. sg. *-ant-s*).—*druḥš* 'fiend, Druj'; *āfš* 'water'; *kərfš* 'corpse'; *cōišṭ* 'he promised, announced'; *aibī.mōišṭ* 'he turned toward'.—GAv. *mašyāng* 'mortals' acc. pl.

Note. When orig. *s* precedes final *t* the latter is dropped.—e. g. Av. *ās* (i. e. **ās-t*) 'was' = Skt. *āsīt*, Av. *cinas* (i. e. **cinast* § 109) 'thou didst promise', opp. to *cōišṭ* or to *mōišṭ* (*mīp*).

§ 193. Av. *m* appears instead of final *n* in vocatives of *an*-stems.

Av. *asāum* 'O righteous one' = Skt. *śtāvan*; Av. *āpraom* 'O priest' = Skt. *ātharvan*; Av. *yum* (for **yuvən*) 'O youth' = Skt. *yūvan*; Av. *prizafəm* 'O triple-jawed' (cf. acc. *prizafanəm*).

Note 1. The MSS often fluctuate between final *m* and *n* in endings, *q, qn, qm*, e. g. *haomaq, haomqn, haomqm* 'haoma-offerings' (acc. pl.) Yt. 10.92 = Skt. *sōmān*, cf. § 45 Note 2.—So apparently, Av. *cašmqm* 'in eye', cf. Skt. *jānman*.

Note 2. Observe other MS. fluctuations (cons. and vowel) — *c j, j z, ḥ d; ā ō; ō āu, ō āf, aī aē, ɹ u* — *daḥqm, dadqm; mazdā, mazdō; hratō, tāu; vaistrō, trāf*.

§ 194. Av. avoids generally a repetition of the same syllable.

Av. *ma'dyāryehe* 'of Mid-Year' (for *ma'dya-yāryehe*); *huyāryā* 'of good harvest' (for *huyāryayā*); Av. *fra-zinte*, *frazinta* 'they are, were plundered' (for **fra-zinante*, **frazinanta*), cf. Skt. *prajindte*, Av. *war'na hacimnō* for **war'navha hacimnō* attended with glory Yt. 10.121.

Resumé.

Principal differences between Sanskrit and Avesta in Phonology.

Vowels.

§ 195. GAv. lengthens all final vowels, YAv. lengthens them in monosyllables, shortens them in polysyllables (§§ 24—26).

§ 196. Original *r* and *z* are lengthened before final *m* in Av (§ 23)

§ 197. Av. *i* *o* generally answers to Skt *a* before *m* or *n*. — Av. *ar'* (*ar'*) = Skt. *r* (§§ 29, 47)

§ 198. Av. *o* *e*, commonly a modification of internal *a* after *y* — Sometimes equals final *ya* (§§ 34, 67).

§ 199. Av. *o* *ē* chiefly equals final Skt. *as* (*o*) § 120

§ 200. Av. *o* *ē* chiefly equals Skt *ās*; — more rarely Skt. *ā* + stop-sound (§§ 121—124, 44)

§ 201. Av. *o* *q* is a nasalization of *a* (*ā*) before *m* or *n*. It often equals Skt. *a* with anusvāra (§§ 45, 46)

Diphthongs.

§ 202. The Skt. *ē* is represented by Av. *ae*, *oi*, or (when final) *e*, the Skt. *ō* by Av. *ao*, *ou*, or (when final) *ō* (§§ 55—58, 35, 41).

§ 203. A striking peculiarity in Av. is Epenthesis (§ 70) and Anaptyxis (§ 72) and the frequent Reductions (*samprasāraṇa* etc.) § 63 seq.

Consonants.

§ 204. The voiceless spirants Av. *h*, *p*, *f* are chiefly sprung from old tenues *k*, *t*, *p* before consonants, — sometimes they represent old voiceless aspirates (§ 77 seq.)

§ 205. The original voiced aspirates *gh*, *dh*, *bh* fell primarily together with the mediae in Av. (§ 82).

§ 206. The voiced spirants Av. *j*, *ɖ*, *w* are developments from these earlier two-fold mediae (§ 83)

§ 207. Skt. *j* is often represented by Av. *z* (§ 168).

§ 208. Skt. *h* is represented sometimes by Av. *j*, sometimes by Av. *z* (§§ 88, 169).

§ 209. Skt. *s* generally becomes *h* in Av. (§ 110 seq.)

§ 210. Skt. *as* (internal) becomes *avh*, *ah*, or (final) *ō* (§§ 111—120).

§ 211. Av. *ās* (internal) becomes *āvḥ*, *āh*, or (final) *ā* (§§ 121—124).

§ 212. Skt. *s* is represented in Av. by *s* (§ 146)

§ 213. Skt. *sv* is represented in Av. by *sp* (§ 97).

§ 214. Skt. *ch* is represented in Av. by *s* (§ 142)

§ 215. Dentals before dentals are changed to *s* in Av. (§ 151)

§ 216. Av. *z* and *s* (= Skt. *s*) before voiceless consonants generally become *ʃ* (§§ 164—166, 160).

§ 217. Skt. *rt* is often represented in Av. by *ʃ* (§ 163).

§ 218. Skt. *kṣ* is represented by Av. *ḥʃ* or *ʃ* (§ 158 Note 1)

INFLECTION.

DECLENSION,

NOUNS AND ADJECTIVES.

§ 219. Nominal declension includes nouns and adjectives; these may be conveniently taken together in Avesta and divided into two great classes of declension—(a) the vowel class, and (b) the consonant class—according as the stem ends in a vowel or in a consonant.

For a summary of Avesta declension in a tabular form, see opposite page.

§ 220. **Case, Number, Gender.** The Avesta agrees with the Sanskrit in its eight cases, nominative, accusative, instrumental, dative, ablative, genitive, locative, vocative; three numbers, singular, dual, plural; and in the three genders, masculine, feminine, and neuter.

The uses of the cases are in general the same as in Skt., but see § 233. The Av. dual is interesting as showing a distinct form for the locative case, see §§ 223, 236, 262. In Avesta, a substantive has commonly the same gender that it has in Sanskrit.

Note 1 As to gender, however, some individual peculiarities occur, as a few words in Av show a different gender from that which they have in Skt. —e. g. Av. *vāc-* (masc.) 'vox' = Skt. *vāc* (fem.)—but observe the compound *pa'tivac-* is fem., Av. *taršna-* (masc) 'thirst' = Skt. *tṛṣṇā-* (fem.), Av. *zangā-* (masc) 'leg' = Skt. *jāṅghā-* (fem.), Av. *sti-* (fem.) 'existence, creation' = Skt. *stī-* (masc.)—This occasional phenomenon is sometimes important to observe in the matter of exegesis.

Note 2. On fem. and neut. plur. forms interchanging with each other, see § 232

SYNOPSIS
OF
DECLENSION.

B. Consonant Stems.	A. Vowel Stems.						
<p>12 (G) Stems in original <i>s</i></p> <table> <tr> <td>a Derivative stems in <i>-h</i> (original <i>-s</i>)—</td><td>$\begin{cases} \alpha. -ah. \\ \beta. -yah \\ \gamma. -vakh. \end{cases}$</td></tr> <tr> <td>b Radical stems in <i>-h</i> (original <i>-s</i>)—</td><td>$\begin{cases} \alpha. -\tilde{a}h \\ \beta \text{ Those resembling them.} \end{cases}$</td></tr> <tr> <td>c Derivative stems in <i>-h</i>, <i>-uh</i>, <i>-x</i>.</td><td></td></tr> </table>	a Derivative stems in <i>-h</i> (original <i>-s</i>)—	$\begin{cases} \alpha. -ah. \\ \beta. -yah \\ \gamma. -vakh. \end{cases}$	b Radical stems in <i>-h</i> (original <i>-s</i>)—	$\begin{cases} \alpha. -\tilde{a}h \\ \beta \text{ Those resembling them.} \end{cases}$	c Derivative stems in <i>-h</i> , <i>-uh</i> , <i>-x</i> .		<p>1. Stems in <i>a</i>.</p> <p>2 Stems in <i>\tilde{a}</i> $\begin{cases} a \text{ Derivative stems in } -\tilde{a} \\ b \text{ Radical stems in } -\tilde{a} \end{cases}$</p> <p>3. Stems in <i>i</i> and <i>\tilde{i}</i> $\begin{cases} a \text{ Derivative stems in original } -i \\ b \text{ Derivative stems in original } -\tilde{i} \\ c \text{ Radical stems in original } -\tilde{i} \end{cases}$</p> <p>4 Stems in <i>u</i> and <i>\tilde{u}</i> $\begin{cases} a \text{ Derivative stems in original } -u. \\ b \text{ Derivative stems in original } -\tilde{u}. \\ c \text{ Radical stems in original } -\tilde{u}. \end{cases}$</p> <p>5. Diphthongal stems $\begin{cases} a \text{ Stems in } -\tilde{ai} \\ b \text{ Stems in } -\tilde{au} \end{cases}$</p>
a Derivative stems in <i>-h</i> (original <i>-s</i>)—	$\begin{cases} \alpha. -ah. \\ \beta. -yah \\ \gamma. -vakh. \end{cases}$						
b Radical stems in <i>-h</i> (original <i>-s</i>)—	$\begin{cases} \alpha. -\tilde{a}h \\ \beta \text{ Those resembling them.} \end{cases}$						
c Derivative stems in <i>-h</i> , <i>-uh</i> , <i>-x</i> .							
<p>6 (A) Stems without suffix.</p> <p>7 (B) Derivative stems in <i>-ay</i>, <i>-may</i>, <i>-vay</i></p> <p>8 (C) Derivative stems in <i>-ai</i>, <i>-mai</i>, <i>-vai</i>.</p> <p>9 (D) Derivative stems in <i>-u</i>.</p> <p>10 (E) Radical stems in <i>-u</i> and <i>-m</i></p> <p>11 (F) Stems in original <i>r</i> $\begin{cases} a \text{ Derivative stems in original } -kar, -ar \\ b. \text{ Radical stems in original } -r. \\ c \text{ Neuters (derivative) in original } -ar \end{cases}$</p>							

§ 221. **Endings.** Here may be enumerated the normal endings which are added to the stem in formation of the various cases. The stem itself, moreover, sometimes varies in assuming these endings, as it often appears in a stronger form in certain cases, and in a weaker form in others. Connecting elements as in Skt. seem at times to be introduced between stem and ending.

The normal endings (but observe §§ 25, 26) are.

I. MASCULINE—FEMININE.

	Av	Singular:	cf. Skt.
N	-s (-ś),—	.	-s,—
A.	-(a)m . . . . .	.	-(a)m
I.	-ā . . . . .	.	-ā
D	-ē . . . . .	.	-ē
Abl	-(a)t . . . . .	.	-at
G.	(-as) -ō; -s (-ś), -he, -hyā	.	-as; -s, -sya
L.	-i . . . . .	.	-i
V.	— . . . . .	.	—
Dual:			
N.A.V.	-ā . . . . .	.	-ā (Ved)
ID Abl.	-bhyā . . . . .	.	-bhyām
G.	-ā . . . . .	.	-ōs
L	-ō . . . . .	.	see gen.
Plural:			
N.V.	(-as) -ō, ā . . . . .	.	-as
A.	(-ns), (-as) -ō; ā . . . . .	.	(-ns) -as
I.	-biś . . . . .	.	-bhis
D.	(-bhas) -bhyō . . . . .	.	-bhyas
G.	-am . . . . .	.	-ām
L.	-su, śu, hu . . . . .	.	-su

ii. NEUTER (Separate Forms).

Sg. N.A.V.	—, -m	—, -m
Du. N.A.V.	—, -ī	-ī
Pl. N.A.V.	—, -i	-i

General Remarks on the Endings.

I. MASCULINE—FEMININE.

§ 222 Singular:—

Nominative The typical ending *-s* is disguised by entering into euphonic combinations with vowels and consonants, it assumes especially often the form *-š*, § 156.—Often it is wanting—e.g. cf. derivative stems in orig *ā* and *ī*.

Accusative The typical ending *-m* appears after vowels, the ending *-am* (= *-am* = *-am*) after consonants. Cf also § 23

Instrumental Regularly *ā*, *a*, § 25.—This is sometimes disguised by combining with a preceding *y* to *e*, § 67—The fem *ā*-declension, as in Skt., shows a fuller form, making the case end in *-ayā* (*-aya*) beside the simpler normal form in *ā*.

Dative YAv. *-e* (ong. *-ai*), GAv. *-ē*, *-ōi*, § 56—Notice of course Av. *-ā-ca*.—In the *a*-declension, the *ī* (ong *ai*) unites with the stem vowel into *āi*, cf. Gr φ, § 60—The feminine derivative *ā*-stems and *ī*-stems show a fuller ending *āi*, which in the *ā*-stems is preceded by a *y*, as in Skt also

Ablative The typical ending is *-t*, or *-(a)t* (consonant decl.), *-āt* (in *a*-decl.). Observe, this is not confined, as in Skt, simply to the *a*-declension, but appears in all the declensions (*ā*, *ī*, *ū* and cons) Instances of interchanges between *-at* and *-āt* are not infrequent—Observe before *-ca*, the form *-āatca*, § 53 iv—The ending *-(a)t* is often followed by the enclitic postposition *a*, thus giving *-(a)da*—In GAv., the *t*-ablative is found, as in Skt, only with the *a*-declension, e.g. *hšaprat*, *akāt*, otherwise, as in Skt, the genitive is used with ablative force—The feminine *ā*- and *ī*-stems, unlike the Skt., both show *-āt* which in the *ā*-stems is preceded by *y*

Genitive The common ending, as in Skt, is *ō*, *-asca*, it occurs chiefly in the consonant declension.—The ending, simple (*š*) *š* is also found, e.g. throughout the *i*- and *u*-stems, the stem vowel being generally strengthened before it.—In the *a*-stems, the ending *-he* (Skt *-sya*, § 67), GAv. *-hyā*, *-hyācā* (on *h* cf. § 133) is regularly found—In feminine *ā*- and *ī*-stems a fuller ending *-ō*, *-ōasca* (= Skt *ās*) is found, which in the *ā*-declension is preceded by *y* as in Skt.—see dative above.

Locative The normal form, as in Skt, is *-i*—In the *a*-declension, this coalesces with the stem vowel to *-e*, *-ā-ca*.—Sometimes the loc is without ending—the stem being simply strengthened, e.g. cf *u*-stems and some *an*-forms.—To the locative ending, an enclitic postpositive *a* is often attached, giving rise to forms in *-ya* (*-aya*),

-ava.—The feminine *ā*-stems show -aya (perhaps orig instr., or ya-suffix advl) answering to Skt -āyām

Vocative Commonly, simple stem without ending — Often the nom. stands instead of the vocative

§ 223 Dual —

Nom. Acc Voc The prevailing form for the consonant and the *a*-declension is *ā* (*a*), cf Vedic Skt *ā* —The *ā*-stems show *ē* (*e*). —The masc. fem *i*- and *u*-stems simply lengthen (then YAv, cf § 25 and Note, shorten) their stem vowels.

Instr. Dat Abl The normal ending in Av is -byā (-bya) —The form -byqm, which exactly corresponds to Skt. -bhyām, is only once found, in Av *brvaḥbyqm* 'both brows' —Instead of YAv -bya, the form written -we (§§ 67, 87) often appears.

Genitive Regularly -ō, -ōsca answering to Skt. -ōs—a preceding vowel being treated as in Skt.

Locative The ending *ō* occurs in *zastayō* (YAv) from *zasta*- 'hand', in *ubōyō* (GAv.) from *uba*- 'both', and *avhvō* (GAv.) Ys 41.2 from *avhu*- 'world, life'

§ 224. Plural.—

Nom. Voc The typical form orig *as* occurs both in the vowel and the consonant classes of declension —But beside this, in the masculine of both classes the ending *ā* (*a*) is common, especially in YAv —Its occurrence in the consonant, declension is probably due to borrowing from the *a*-decl —In the *a*-declension, the normal orig -*as* unites, as in Skt, with the stem vowel, thus giving -ō (= orig -ās, § 124) which is, however, less common than the ending *ā* (*a*). —Often the *a*-stems have -ōvhō, cf. Vedic Skt -āsas. —In the *i*-stems, the usual nom pl, as in Vedic Skt, is -īṣ instead of -yō, -yasca.

Accusative The original ending -*us* (seen in -qica from *a*-stems) appears in the consonant stems as -ō, -as° (i e orig -us) —Beside this, in the masculine of both classes the ending *ā* (*a*) is found, cf nom above. —In the *a*-declension the normal orig -*us* combines with the *a* of the stem into YAv -q(u), -qasca, GAv -ñṣg, -qasca—sometimes also YAv -ō, -ōsca —The fem. *ā*-stems show -ō, -ōsca. —The masc. fem. *i*- and *u*-stems show generally -īṣ, -ūṣ

Instrumental Everywhere the ending -biṣ, -biṣṣ (§ 21 Note), except in the *a*-stems which show -āiṣ.

Dat Abl The regular form is -byō, -byasca, or written -wyō, -vyō, -uyō, §§ 83 (4), 87, 62 Note 3

Genitive Universally -qm, which is often dissyllabic as in Vedic Skt —In the vowel stems an *n* is usually inserted before this -qm.

Locative. The normal form is *-hu*, *-ju*.—To this ending, an enclitic postpositive *a* in YAv. is often attached, thus giving *-hva*, *-jva*, cf. Skt. *vanāṣṭv ā* RV. 9.62 8.

ii. NEUTER (Separate Forms).

The neuter shows in general the same endings as the masculine. Its special forms, however, are worthy of note in the following cases:

§ 225. Singular:—

Nom. Acc. Voc. In general no ending—the case is simply the bare stem in its weak form, if the stem have a weak form. The *a*-stems have *m* as in the accusative masculine.

§ 226. Dual:—

Nom. Acc. Voc. The ending orig. *-ī* is to be recognized in the *a*-stems, where it is combined with the stem vowel preceding it, into *e*, e. g. *duy-e saī-t-e* 'two hundred'.—Sometimes the simple stem (or like nom. sing.) seems to be used, e. g. *va*, *dama* Yt. 15.43, *ašt* 'two eyes' Yt. 11.2.

§ 227. Plural:—

Nom. Acc. Voc. Commonly the ending is wanting i. e. the case-form is the simple stem, or if consonantal it is the strongest form of the stem (cf. *afsmavun* i. e. orig. **ānt*, or again *manō* from *ah*-stem).—Seldom the ending is *-i* *nāmīni*, cf. Skt. *nāmāni*.—Sometimes in the consonant declension, the endings *-a*, *-ō* of the vowel (*a*- or *ō*-) declension are found, cf. § 234, e. g. *daēmāna*, *masanō*, *mašma* to stems *daēman*- 'eye', *glance*, *masan*- 'greatness', *mašman*- 'urine', but see § 308.

§ 228. General Plural Case.

The plural in Av. occasionally shows a certain instability which is exhibited in the transfer or rather generalization of some of its case-forms. This is especially true of the neuter plural, and in general it may be added that the tendency to fluctuation increases in proportion to the lateness of the text.—See also, Johannes Schmidt, *Pluralbildungen der indogermanischen Neutra* pp. 259 seq., 98 seq.

§ 229. (1) The instrumental plural in *-biš*, *-āiš* is occasionally used in YAv. as general plural case, e. g. *ardbiš* (as acc. neut. Vd. 6.49)—*višpāiš* (nom. Yt. 8.48), *sraššāiš* (Yt. 22 9), *hrafstrāiš* (as acc. Ys. 19.2), etc.

§ 230. (2) The *an*-stems have also the neuter plural in *q(n)* sometimes used as general plural case, see § 308

§ 231. (3) An ending *-īš*, *-āš* (like orig. fem. pl.) is sometimes employed in nouns and adjectives as general plural case, acc. as well as instr., e. g. GYAv. *nāmīniš* (as acc) Yt. 1.11 and (as instr.) Ys. 51.22

= Ys 15 2, YAv *ašaonīš* Vsp 21.3, *avanha'tiš* Vd 19 37, *nanhūš* Vsp 6 1, GAv *avanhūš* (as instr) Ys 12 4, *gātūš* Ys 12.4

§ 232 Interchange of Neuter with Feminine forms.

Closely connected with this instability in the plural (especially neuter) is the interchange between neuter and feminine forms, as the neuter plural (occasionally also the singular) often shows the closest analogy to the feminine. Instances of this interchange are abundant, e. g. *a*-decl. *nmānəm* (nom acc sg neut) 'house', beside which *nmānā* (acc pl, cf fem), *nmānāhu* (loc. pl, cf fem.), *avrəm* (nom acc sg neut) 'cloud', *avrā* (nom pl, cf fem) — *ah*-stem *avanhō* (gen sg) 'of aid', GYAv *avahyāi* (dat sg fem.) — Similarly stem *barəzah-* (neut) beside *barəzā-* 'height', et al. — Adjective combinations *tišarō sata* 'three hundred', *višpāhu karšvōhu* 'in all climes', *sarasca'ntiš harəpā* 'steaming viands'. See also, Johannes Schmidt, *Pluralbildungen* p 29 seq.

§ 233 Interchange of cases in their functions. The cases in their usage are not always so sharply distinguished in YAv as in Sanskrit. Sometimes a case may take upon itself the functions that belong properly to another, e g dative in genitive sense, etc. A discussion of the question, however, belongs to Syntax.

§ 234 Transition in Declension. Transfers of inflection in parts of some words from one declension to another, especially in general from the consonant declension to the *a*-declension, are not infrequent in Avesta. A word may thus follow one declension in the majority of its cases, but occasionally make up certain of its forms quite after another declension. Examples are numerous and are of two kinds.

(a) The simple unchanged stem is used, but given the endings of another declension—much the commonest case, e g stem *ja'dyant-* 'imploring' with dat sg. *ja'dyant-āi* (*a*-decl.) instead of **ja'dyant-e*, *tacint-qm* acc. sg f, et al

(b) The stem itself is remodelled and made to conform to another declension, thus really giving a new stem, e. g. *sravah-* 'word' with instr. pl *sravāiš* (stem *srava-*) instead of ^s*sravābiš* cf. gen. pl *sravanham*. The case is much less common.

§ 235 **Stem-gradation.** In Avesta, as in Sanskrit—cf. Whitney, *Skt. Gram.* § 311—the stem of a noun or adjective, especially in the consonant declension, often shows vowel-variation, strongest, middle or strong, and weak forms,

ā, a, —,
-āy-, -ay-, -i-,
-āu-, -ao-, -u-,
-ār²-, -ar²-, -r-, -r²-,
-ānt-, -ant-, -at- [= nt],
-ān-, -an-, -n-, etc (cf. § 60)

The strong and strongest forms appear commonly in Singular Nom Acc Loc, in Dual Nom Acc, and in Plural Nom, of the Masc and Fem, and in the Plural Nom. Acc. of the Neuter. The remaining cases are weak, but there is much overlapping in this matter of stem-gradation. The distinctions are not always so sharply drawn as in Sanskrit.

A. STEMS IN VOWELS

I. Stems in *a*.

Masculine and Neuter (cf Whitney, *Skt Gram.* § 330)

i. MASCULINE.

§ 236. Av. *𐬨𐬀𐬎𐬭𐬀 yasna-* m 'worship, sacrifice' = Skt. *yajñá-*.

' Av *mazda-yasna-*,¹ *daēva-yasna-*¹ 'worshipper of Mazda, of Demons', *ahura-* 'Lord, Ahura', *vīra-* 'man', *haoma-* 'haoma-plant'.

¹ The forms with *o* e g **yasna* are from *mazda-yasna-*, *daēva-yasna-*. The forms in parentheses do not actually occur, but are made up after the forms beside them—so throughout below

	Av.	Singular:	cf. Skt.
N.	<i>yasn-ō</i>	. . . . .	<i>yajñ-ās</i>
A.	<i>yasn-am</i>	. . . . .	<i>yajñ-ām</i>
I.	<i>yasn-a</i>	. . . . .	<i>yajñ-ā</i> (Ved.)
D.	<i>yasn-āi</i>	. . . . .	<i>yajñ-āya</i>
Abl	<i>yasn-āf</i>	. . . . .	<i>yajñ-āt</i>
G.	<i>yasn-ahe</i>	. . . . .	<i>yajñ-āsyā</i>
L.	<i>yesn-e</i> ¹	. . . . .	<i>yajñ-ē</i>
V.	(<i>yasn-a</i>) <i>ahura</i>	. . . . .	<i>yājñ-a</i>
Dual:			
N.A.V.	(<i>yasn-a</i>) <i>vīra</i>	. . . . .	<i>yajñ-ā</i> (Ved.)
I.D.Abl.	(<i>yasn-aēbya</i>) <i>vīraēbya</i>	. . . . .	<i>yajñ-ābhyam</i>
G.	(<i>yasn-ayā</i>) <i>vīrayā</i>	. . . . .	<i>yajñ-āyās</i>
L.	(<i>yasn-ayō</i>) <i>zastayō</i>	. . . . .	—
Plural:			
N.V.	<i>yasn-a</i>	. . . . .	<i>yajñ-ās</i>
	<i>•ānñhō</i>	. . . . .	<i>-āsas</i> (Ved.)
A.	(<i>yasn-a</i>) <i>haomā</i>	. . . . .	<i>yajñ-ān</i>
I.	<i>yasn-āiš</i>	. . . . .	<i>yajñ-āis</i>
D.Abl.	(<i>yasn-aēbyō</i>)	. . . . .	<i>yajñ-ābhyas</i>
G.	<i>yasn-anām</i>	. . . . .	<i>yajñ-ānām</i>
L.	(<i>yasn-aēšu</i>) <i>vīraēšu</i>	. . . . .	<i>yajñ-ēsu</i>
	<i>•aēšva</i>	. . . . .	—

ii. NEUTER (Separate Forms).

§ 237. Av *vastra-* 'garment' = Skt. *vāstra-*, Av *hanuhasna-* 'jaw'.

	Av.	cf. Skt.
Sg. N.A.V.	<i>vastr-am</i>	<i>vāstr-am</i>
Du. N.A.V.	(<i>vastr-e</i>) <i>hanuhasne</i>	<i>vāstr-e</i>
Pl. N.A.V.	<i>vastr-a</i>	<i>vāstr-ā</i> (Ved.)

Forms to be observed in GAv. and YAv.

§ 238. In general, GAv. has the same forms as above, with long final vowel, cf. § 26.

¹ cf. § 34.

i. MASCULINE.

§ 239 Singular.—

- Nom YGAv. *yasnas-ca* — Quite late, the forms of nom sg in *-a*, *-e* Yt. 1.8, 12 seqq and occasionally in the Vd
- Acc. YAv. also *mašim* 'mortal' (1 e *-ya-m*, § 63), *daēuui* 'demon' (1 e *-va-m* § 63) — GAv also *mašim* 'mortal' (1 e *-ya-m*), also *anyēui*, §§ 32, 29, beside *a'nim* 'ahum', *frašəm* 'prone, ready'
- Instr. YAv also *haēpa'pe* 'with own' (*-e* = *-ya*, § 67)
- Abl YAv *yasnāa-ca* (§ 53 iv) — Also *mīprāda* 'from Mithra' (*-āf* + *a*, § 222) Yt 10 42; *sraoštāda* 'from obedience', *hšapṛāda* 'by the sovereignty' Ys 9 4 — Also *hupahīdāf* *kaca* *panvanāf* 'from well-drawn bow' § 19
- Gen YAv *vāstrye* 'of a husbandman' (§ 34) — GAv has only *-hyā* e. g. *yasnahyā*, *vāstryehyā*, or *-hyā* (before *-ca* 'que' § 133) e. g. *ašahyā-cā*.
- Loc YAv *zaḥaē-ca* 'and in birth' (§ 55) — With postpos *a* § 222, *nmānaya* 'in the house' (*-aē* + *a*) — Also (sporadic) *ra'pya* 'in a chariot' Yt 17.17 — Again (rare) *ma'dyōi* 'in medio' Vd 15 47, — but (often in compounds § 56) *ma'dyōi* — GAv *yesnē*, as above — Also (common) *zaḥōi* 'in birth' § 56.

§ 240 Dual:—

- N.A V. YAv. also (but not common) *gavō* 'both hands', *yaskō* 'two sicknesses', § 42
- I D. Abl YAv also *gaošazwe* beside *gaošazwe* 'with both ears' (§§ 85, 67), *pādave* 'with both feet' (§§ 87, 67) — GAv *rānōbhyā* 'with both allies'
- Gen YAv *hāvanayōs-ca* 'of both haoma-mortars'

§ 241 Plural.—

- Nom. YAv. also (not common) *amāšō* 'immortals' (*-ō* = Skt *-āḥ*) — Observe YAv *a'i* 'Aryans' (*-e* = *-ya*, § 67).
- Acc YAv. *yasnaq-ca*, also *daēvaq* 'Demons'. — Sometimes *yazatō* 'divinities' (§ 33), *daēvōs-ca* 'and Demons' — Agam like nom *yazata* 'divinities', *maqbrō* 'words'. — GAv (regularly) *mašyānq* 'mortals', also *yasnaq-ca* 'and sacrifices'. Like nom (rare) *maqbrō* 'words'.
- Instr. YAv also (rare) *āfrivanaēbiš* 'with blessings'
- Dat Abl. YAv *mazdayasnaēbhyas-ca*. — GAv. also *yasnōbhyō* 'with sacrifices'
- Gen YAv also (isolated) *mašyānqm* 'of mortals' (*ā*) — Occasionally without inserted *n* *varəsqm* 'of hairs' (*qm* for *anqm*), *suhrqm*, *mūbrqm*
- Loc. GAv. (only *ū*) *mašyazēū* 'among mortals'.

ii. NEUTER (Separate Forms).

§ 242 Plural:—

- N.A V.. YAv. also *vastrō* (*ā*-decl, § 232)
- Loc YAv. also *nmānāhu* 'in houses' (*ā*-decl, § 232)

2. Stems in *ā*.Feminine (cf. Whitney, *Skt. Gram.* § 364)§ 243. Av. *daēnā* f. 'conscience, religion'.Av *urvarā* 'tree', *grīvā* 'neck', *nā'rikā* 'woman', *gāpā* 'hymn'.A. Derivative Stems in *ā*.

FEMININE.		
	Av	cf Skt.
N.	<i>daēn-a</i>	<i>sēn-ā</i>
A.	<i>daēn-am</i>	<i>sēn-ām</i>
I.	<i>daēn-aya</i> . . .	<i>sēn-ayā</i>
D.	<i>daēn-ayāi</i>	<i>sēn-āyāi</i>
Abl.	(<i>daēn-ayāi</i>) <i>urvarayāi</i> . . .	see gen.
G.	<i>daēn-ayā</i> . . .	<i>sēn-āyās</i>
L.	(<i>daēn-aya</i>) <i>grīvaya</i> .	<i>sēn-āyām</i>
V.	<i>daēn-e</i> .	<i>sēn-ē</i>
Dual:		
N A.V.	(<i>daēn-e</i>) <i>urvaire</i> .	<i>sēn-ē</i>
I.D Abl.	(<i>daēn-ābāya</i>) <i>vāpūwābāya</i> . .	<i>sēn-ābhyām</i>
G.	(<i>daēn-ayā</i>) <i>nā'rikayā</i> ¹ . . .	<i>sēn-ayōs</i>
Plural		
N.V.	<i>daēn-ā</i>	<i>sēn-ās</i>
A.	<i>daēn-ā</i>	<i>sēn-ās</i>
I.	<i>daēn-ābīs</i>	<i>sēn-ābhis</i>
D.Abl.	<i>daēn-ābyō</i>	<i>sēn-ābhyas</i>
G.	(<i>daēn-anam</i>) <i>urvaranam</i>	<i>sēn-ānām</i>
L.	(<i>daēn-āhu</i>) <i>urvarāhu</i>	<i>sēn-āsu</i>
	<i>-āhva</i> <i>gāpāhva</i>	—

Forms to be observed in GAv. and YAv.

§ 244 In general, GAv. has the same forms as above, with the long final vowel, cf. § 26.

§ 245 Singular —

Nom YAv also *na're* 'manly' (fem adj, *-e* = *-ya*, § 67) = Skt *nāryā* —¹ See Haug, *Zand-Pahlavi Glossary* p 100 l. 23.

Again some adjs and nouns, like the pronominal declension, have -*e* for -*a*. Av. *nā'rike* (nom) beside *nā'rika* 'woman', *ap̄ar'nāyūke* 'maiden', *p̄ar'ne* 'plena' beside acc. *p̄ar'nqm*.—GAv. also *barəh̄dē* 'dear, welcome'.

Instr. YAv. also *daēna*.—Also (isolated) *suwrya* 'with a ring' beside acc. *suwraqm*, cf. Skt. *subhrāyā*, *subhrām*.—GAv. *daēnā*,—also *sāsnayā* 'by command'.

Dat.: YAv. also (rare) *gažhyāi* 'for the world' Ys. 9 3 seq.

Abl: In GAv. wanting—its place supplied by gen.

Gen. YAv. *daēnayōs-ca* § 124 Note —GAv. (exceptional) *va'ryō* Ys 43 13 from *va'rya-* 'desirable' (for *va'ryayō* § 194 trissyllable)

Voc. GAv. *pōurucistā* 'O Pourucista', *spenlā* 'O holy one'.

§ 246. Dual.—

Acc. YAv. (rare) *vq̄bwa* 'flocks' (*a*-decl.).

§ 247. Plural —

N A.V.: YGAv. *daēnōs-ca*.

Dat. (Abl) YAv. *urvarābyas-ca* 'and from trees' —Also *gažhyōyō* 'from beings', *vōižnūyō* 'from plagues' Ys 68.13, § 62 Note 3 —Again (but uncommon) *haēnōyō* 'from hosts' Yt. 10.93 (analogy to the following word *draomōyō*)

Gen: YAv. (not common) *žnq̄nqm* 'of woman' (-*q*- § 45).—Without inserted *n* (-*qm* for -*anqm*) *nā'riq̄m* 'of woman'

Loc: GAv. (only -*hā*) *adāhā* 'in rewards'

B. Radical Stems in *ā*.

§ 248. Stems with radical *ā*, so far as they have not gone over to the ordinary *a*, *ā* declension, are represented by a few forms (a) masculine and neuter, (b) feminine.

(i) Masculine and Neuter (cf. Lanman, *Noun Inflection in the Veda* p 443 seq)

§ 249 Declension of Av *raṇāšlā-* m 'warrior standing in chariot' = Skt *rathēṣṭhā-* (part of its forms, however, are from the stem *raṇāštar-*, cf. Skt *saṇyēṣṭhār-*).—The forms from radical *raṇāš-lā-* are —Singular. Nom. *raṇāšlā*, Acc. *raṇāšlqm*, Dat *raṇōište* (cf. Skt *dhīyq-dhē*, and on *ōi* cf. § 56), *raṇāšlāi* (*a*-decl., cf. Skt. *rathēṣṭhāyā*), Gen *raṇāšlā-*.—Plural. Acc *raṇāšlōs-cā*.

Note 1 The forms from stem *raṇāštar-* are enumerated at § 330

Note 2. Similar, dat sg. neut. *pōi* 'for protecting', cf. also *vōi*.

(ii) FEMININE (cf. Whitney, *Skt. Gram* § 351)

§ 250. Here belong a few forms.—Singular. Nom *šā* 'joyous', *ākā* 'judgment', Acc. *maq* 'measure' Vd 5.61, Yt 5.127, Instr. *yya* 'with bowstring'—Plural. Nom *yyā* 'bowstrings'

3. Stems in *z* and *ī*.

Masculine, Feminine and Neuter (cf. Whitney, *Skt. Gram*, §§ 339, 364).

A. Derivative Stems in original *z*.

i. MASCULINE—FEMININE.

§ 251. Av. *garī-* m. 'mountain' = Skt. *giri-*.

Av. *aḥti-* f 'sickness', *paṭištāti-* f 'opposition', *nmānō paṭi-* m 'lord of house', *aṣpra paṭi-* m 'teacher', *aṣi-* f 'Rectitude, Blessing', *aṣi-* n 'eye'.

	Av	Singular	cf. Skt.
N.	<i>gar-iš</i>	. . . . .	<i>gir-i</i>
A.	<i>gar-īm</i>	. . . . .	<i>gir-īm</i>
I.	<i>(gar-i) aḥti</i>	. . . . .	<i>gir-i</i> (Ved.)
D	<i>(gar-ē) paṭištāze</i>	. . . . .	<i>gir-dyē</i>
Abl.	<i>gar-ōišt</i>	. . . . .	see gen
G.	<i>gar-ōiš</i>	. . . . .	<i>gir-īs</i>
L	<i>gar-a</i>	. . . . .	<i>gir-d</i> (Ved)
V.	<i>(gar-e) nmānō paṭe</i>	. . . . .	<i>gir-ē</i>
	<i>-i aṣi</i>	. . . . .	—
Dual			
N.A.V.	<i>(gar-i) aṣpra.paṭi</i>	. . . . .	<i>gir-i</i>
I.D.Abl.	<i>(gar-ibya) aṣibya</i>	. . . . .	<i>gir-ibhyām</i>
Plural			
N.	<i>gar-ayō</i>	. . . . .	<i>gir-dyas</i>
A.	<i>gar-iš</i>	. . . . .	<i>gir-in</i> m., -īs f.
D.Abl.	<i>gar-ibyo</i>	. . . . .	<i>gir-ibhyō</i>
G	<i>gar-inqm</i>	. . . . .	<i>gir-inām</i>

ii. NEUTER (Separate Forms)

§ 252 Av *būrī-* n 'richness', *zaraḥuštri-* (adj) 'Zoroastrian'.

Sg. N.A.V. *būr-i* cf. Skt. *bhūr-i*

Pl. N.A.V. *(būr-i) zaraḥuštri* *bhūr-i*

Forms to be observed in GAv. and YAv.

§ 253. In general, GAv. has the same forms as above, with the long final vowel, cf. § 26.

§ 254. Singular.—

Acc.: In metrical passages, *-īm* (cf § 23) is sometimes dissyllabic, cf. Geldner, *Metrik* p. 15.

Dat.: YAv. *pa'tištādayaz-ca* 'and for withstanding'.—GAv. has *-ayōi* (= YAv. *-aye-* § 56) e g. *ahtōyōi* 'for sickness' (on *ō* see § 39 Note)—Also from weak stem GAv. *pa'pyaz-cā* (YAv. *pa'pe* Yt 17.58) 'and to the husband' = Skt. *pātyā*, cf. Lanman, *Noun Inflection* p. 400.—Also inf. GAv. *mra'itē* 'to speak', *stōi* 'for being', YAv. *stē* 'for being', *tarōidīte* and *tarōidīti* 'for despising'

Abl. In GAv. wanting *i* e its place supplied by gen

Gen. YAv. seldom *āhutyā* 'of sickness' (like *ī*-decl., but variant *āhutyā*).—Also *darjōi* 'of daring' Yt. 14.2

Loc. YAv. likewise *garō* 'on the mountain' Vd 21.5 = Skt. *garāu* (on *ō* see § 42)—GAv. regularly *vidātā* 'at the judgment'.

§ 255. Plural.—

Nom. YAv. also (from strongest stem) *staomēyō* 'praises'.

Acc. YAv. also (*-īš* for *-ī*, § 21 Note 1) *ištīš-ca* 'and wishes' et al.—Also (from middle stem) *garayō*.—GAv. also (from middle stem) *ārmatayō*—likewise (with *-īš*) *uštīš* 'desires'

Gen. YAv. also (from weak stem without inserted *n*) *kaoyqm* (i e. **kav-y-qm*, § 224) 'of Kavis'.

§ 256. Observe also the declension of *haḥi-* m. 'friend' = Skt. *sākhi-*, cf. Whitney, *Skt. Gram.* § 343 a.—Strong stem *-āy-*, mid. st. *-ay-*, wk. st. *-y-*.

Singular. Nom *haḥa*, Acc. **haḥām* (i e. *-āyām*, § 65) Ys 46.13, Instr. *haḥa* (§ 162), Dat *haḥē*—Dual N A V *haḥa*.—Plural. Nom. *haḥayō*, *haḥaya*, Acc *haḥayō*, *haḥaya*, Gen *haḥqm* (§ 162).

Note Transfers from the *i*-declension to the *a*-declension occur e g. from Av *vi-* m. 'bird' = Skt *vī-*, Du Instrum *vayažibya*.—Pl. Abl. *vayažibyas-ca*, Gen. *vayanqm* (beside the regular *i*-decl forms *vīš*, *viš* nom. sg. Yt 13.3, Vd 2.42, *vayō* nom pl. and *vayqm* gen. pl)

B. Derivative Stems in original *i*(Cf Whitney, *Skt Gram.* § 364)**FEMININE.**§ 257. Av 𐬨𐬀𐬎𐬌𐬭𐬀 *aṣaonī*- fem to *aṣavan*- 'righteous'.Av 𐬨𐬀𐬎𐬌𐬭𐬀 *aṣaonī*- f 'dark, dreadful' (𐬨𐬀𐬎𐬌𐬭𐬀 *aṣaonī*-), 𐬨𐬀𐬎𐬌𐬭𐬀 *barḥrī*- f 'bearer, mother', 𐬨𐬀𐬎𐬌𐬭𐬀 *fāonī* f 'fatness', 𐬨𐬀𐬎𐬌𐬭𐬀 *āzānānī* f 'giving birth', 𐬨𐬀𐬎𐬌𐬭𐬀 *hāprī*- f 'female'

	Av	Singular	cf Skt
N.	<i>aṣaon-i</i>		<i>dēv-i</i>
A	<i>aṣaon-im</i>		<i>dēv-im</i>
I.	(<i>aṣaon-ya</i>) 𐬨𐬀𐬎𐬌𐬭𐬀 <i>aṣaon-ya</i>		<i>dēv-yā</i>
D	<i>aṣaon-yāi</i>		<i>dēv-yāi</i>
Abl.	(<i>aṣaon-yāi</i>) 𐬨𐬀𐬎𐬌𐬭𐬀 <i>barḥrīyāi</i>		see gen
G	<i>aṣaon-yāi</i>		<i>dēv-yāi</i>
L.	<i>aṣavan-aya</i> (?) ¹		<i>dēv-yām</i>
V	<i>aṣaon-i</i>		<i>dēv-i</i>

Dual

N.A.V.	(<i>aṣaon-i</i>) 𐬨𐬀𐬎𐬌𐬭𐬀 <i>aṣaonī</i>	<i>dēv-i</i> (Ved)
I.D.Abl	(<i>aṣaon-ibya</i>) 𐬨𐬀𐬎𐬌𐬭𐬀 <i>aṣaonibya</i>	<i>dēv-ibhyam</i>

Plural

N	<i>aṣaon-iṣ</i>	<i>dēv-iṣ</i> (Ved)
A.	<i>aṣaon-iṣ</i>	<i>dēv-iṣ</i>
I	(<i>aṣaon-ibīṣ</i>) 𐬨𐬀𐬎𐬌𐬭𐬀 <i>āzānānībīṣ</i>	<i>dēv-ibhis</i>
D.Abl	<i>aṣaon-ibyo</i>	<i>dēv-ibhyas</i>
G.	<i>aṣaon-inām</i>	<i>dēv-inām</i>
L.	(<i>aṣaon-iṣu</i>) 𐬨𐬀𐬎𐬌𐬭𐬀 <i>hāprīṣu</i>	<i>dēv-iṣu</i>
	<i>-iṣva</i> 𐬨𐬀𐬎𐬌𐬭𐬀 <i>hāprīṣva</i>	—

Forms to be observed in GAv. and YAv.

§ 258 In general, GAv has the same forms as above, with the long final vowel, cf. § 26.

§ 259 Singular —

On varying *i*, *ī* see § 21 Note 1Nom. GAv has *aṣāunī* Ys 534Instr So GAv *vavhīyā* 'with good', *vahēhyā* 'with better', and *ma'nyā* 'with thought', cf Dat *ma'nyāi* Ys 439¹ Yt 554, uncertain, cf § 68 Note 3

Gen YAv *drvaŋtās-ca* 'and of the wicked' (fem), —also *astvaŋtāyō* 'of the corporeal' (according to cons decl)

Voc YAv sometimes (e according to *i*-decl) *ašōone*, *ahurāne* 'O Ahuran'.

§ 260 Plural —

Nom. Acc YAv also *-iš* (cf § 21 Note) *barəntiš* 'bearing' Yt 8.40, *hrvi-šyētīš* 'havocking, bloody' Yt 10.47.—Also (like Skt *dṛvyās*) *tīštryenyō*, *tīštryenyas-ca* 'wives of Tishtrya'.

Gen YAv *vanuhinam* 'of the good' (observe *i*) is sometimes written

C. Radical Stems in original *i*.

Feminine Nouns and Adjective Compounds m f n (cf Whitney, *Skt Gr* §§ 351, 352)

§ 261 Here belong a few words chiefly monosyllables—mostly mere roots Singular. Nom *br̥zai-dīš* 'high-spirited', *br̥z̥-jīš* 'right-living', Acc. *yavaž-jīm* 'ever-living', Instr *sraya* 'by beauty', Dat *br̥z̥-jyōi* 'for the right-living', Gen *srayō* 'of beauty', *h̥šyō*, *h̥šayas-ca* 'of destruction', Loc *ayaož-dya* (?) 'in impurity' —Plural Nom. *fr̥yō* 'blessings', Acc *var̥ša-jīš* (m) 'buds', *yavaž-jyō* 'ever-living', Dat *yavaž-jyō*

4. Stems in *u* and *ū*

Masculine, Feminine and Neuter (cf Whitney, *Skt. Gr* § 341, 364)

A. Derivative Stems in original *u*

I. MASCULINE—FEMININE.

§ 262. Av *manyu-* m. 'Spirit' = Skt. *manyū-*.

Av *zan̥tu-* m 'tribe', *rašn̥u-* m 'justice', *van̥hu-* 'good', *pasu-* m. 'small cattle', *av̥hu-* m 'life', *bar̥šn̥u-* f 'head, top', *gāt̥u-* m 'place, bed'

	Av	Singular	cf Skt.
N	<i>man̥y-uš</i>	.	<i>many-ūs</i>
A.	<i>man̥y-ūm</i>	.	<i>many-ūm</i>
I.	(<i>man̥y-u</i>) <i>zan̥tu</i>	.	<i>many-ūnā</i> , <i>-vā</i>
D	<i>man̥y-ave</i>	.	<i>many-āvē</i>
Abl.	<i>man̥y-aoš</i>	.	see gen
G.	{ <i>man̥y-āuš</i> <i>-aoš rašn̥aoš</i>	{ . .	{ <i>many-ōs</i>
L.	(<i>man̥y-āu</i>) <i>van̥hāu</i> (GA v)	.	<i>many-āū</i>
V	<i>man̥y-ō</i>	.	<i>man̥y-ō</i>

	Av	Dual	cf. Skt.
N.A.V.	<i>ma'iny-ū, -u</i> . . .		<i>many-ā</i>
I D.Abl.	(<i>ma'iny-ūbya</i>) <i>pasubya</i>		<i>many-ūbhyām</i>
G.	<i>ma'ni-vā</i> ¹		<i>many-vōs</i>
L	(<i>ma'ni-vō</i>) <i>anhvō</i> (GAv.) .		—
		Plural	
N.	(<i>ma'iny-avō</i>) <i>baršnavō</i>		<i>many-āvas</i>
A.	(<i>ma'iny-ūš</i>) <i>baršnūš</i> ' .		<i>many-ān m., -āś f.</i>
D.Abl.	(<i>ma'iny-ūbyō</i>) <i>gātubyo</i> . . .		<i>many-ūbhyas</i>
G	(<i>ma'iny-unqm</i>) <i>zan̄tunqm</i>		<i>many-ānām</i>
L.	(<i>ma'iny-ušū</i>) <i>vavhušū</i>		<i>many-ūsu</i>
	<i>-ušva baršnušva</i> .		—

ii. NEUTER (Separate Forms).

§ 263.	Av <i>vohu-</i> 'good' = Skt <i>vāsu-</i> .	cf. Skt.
Sg. N.A.V.	<i>voh-u</i> .	<i>vās-u</i>
Pl. N A.V.	<i>voh-u</i>	<i>vās-u, -ū</i>

Forms to be observed in GAv. and YAv.

§ 264 In general, GAv. has the same forms as above, with the long final vowel, cf. § 26.

I. MASCULINE—FEMININE.

§ 265	Singular.—
Nom	YAv. also (from strongest stem) <i>užra.bāzāuš</i> 'strong-armed' Yt 10.75, <i>darəjō bāzāuš</i> 'long-armed' Yt 17.22
Acc.	YAv also (from strongest stem) <i>nasāum</i> (i. e. <i>-āvam</i> , § 65) 'corpse', <i>gar'māum</i> 'heat',—again (from strong stem) <i>darəphaom</i> (i. e. <i>-avəm</i> , § 64) 'nation, country'
Instr	Less common instr (weak stem †) ending <i>ā</i> YA. <i>hrapwa</i> , GAv. <i>hrapwā</i> 'by wisdom', YAv. <i>parəpwa</i> Vd. 9.2, GAv. <i>cicəpwā</i> 'through the wise one' = Skt <i>cikītvā</i> (fr. <i>cikītu-</i>) — Also (orig. gen or cf. § 39) YAv <i>hrvī.drvo</i> 'with spear of havoc', <i>rašnvo</i> 'with Rashnu' Yt 14.47
Dat	YAv also (from weak stem) <i>rapwe</i> , <i>rapwae-ca</i> 'to the Master',—observe (also from weak stem) YAv. <i>avuhe</i> (i. e. orig. <i>*avv-ē</i>) 'for

¹ See §§ 68 b, 62.

life' Ys. 55 2, GAv *ahuyē* (i. e. orig. **asu-v-ē*, § 190) 'for life' Ys 41.6
—Observe also GAv. *haētaovē* variant *haētaoē* Ys 53 4 beside *haē-
taovē* Ys. 46 5, cf. YAv. variant *haētaoē* beside *haētaovē* 'for kindred'
Ys 20 1, cf. § 61.

- Abl In GAv. wanting—i. e. its place is supplied by the gen. as in Skt.
Gen (a) Also (from strongest stem) YAv. *bāzāuš* 'of the arm', GAv. *mar̥hyāuš*
'of death'—Again (from strongest stem +) ending *ō* YAv. *nasāvō*
'of a corpse',—and (from weak stem + *ō*) YAv. *raṇvō* 'of the Master'
—(b) The interchange in the gen. ending *-šuš*, *-aoš* is connected
perhaps with an original difference of accent e. g. observe Av.
vavhāuš, *avhāuš* = Skt. *vāsōs*, *āsōs* (unaccented ultima), and Av.
tāyaoš, *garənaoš* = Skt. *tāyōs*, *grdhnōs* (accented ultima) et al.
Exceptions depend perhaps upon a shift of the accent
Loc (a) The above loc. in *-āu* is Gatha locative, cf. also Ys. 62 6 *vavhāu*
(Gatha reminiscence)—Similarly, GAv. *paṇvō* 'at the bridge' Ys. 51.13,
hṛatō 'in judgment' Ys 48 4. The regular YAv. loc. is formed in *ō*
(weak stem + *ō*, orig. gen.), e. g. *ahmī zanvō* 'in this tribe' Ys 9.28,
gātō 'on a couch', *daṇvō* 'in the country', *avhō* 'in the world'.
—(b) Observe Vsp. 12 5 *daṇvō* = Skt. *dāsyāu*, cf. § 42 (but see
variants), Av. *haēlō* 'at the bridge' = Skt. *śālāu*, Av. *varətafō* Vd 8.4
—and GAv. *paṇvō* Ys 51 12 —With postpositive *a* and strong
stem YAv. *anhava* 'in the world' Yt 6 3, *gātava* 'in place' Ys. 65 9
Voc YAv. occasionally *ratvō* 'O Master', *raṇvō* 'O righteous one', *raṇvō*
'O Rashnu, Justice'

§ 266 Dual —

I D. Abl. YAv. also *bāzuwō* 'with both arms', cf. §§ 67, 85 a

§ 267. Plural —

- Nom YAv. also with ending *a*, § 224 (from strong stem) *gātava* 'couches'.
—With regular ending *ō* (from strongest stem) *nasāvō* 'corpses', (from
weak stem) *pasvas-ca* 'small cattle'.—Observe Yt. 14.38 *duš maṇnyuš*
'enemies' (nom. pl.)
Acc YAv. also (-āš, § 21 Note 1) *baršnuš* 'heights', *paṇruš* 'many' Yt 8.49,
daṇvhuš 'countries' Yt 8.9 —Again with ending *a*, § 224 (from strong
stem) *barjṇava* —Ending *ō* like nom. (from strongest stem) *nasāvō*
'corpses', (from strong stem) *gātavō* 'places', (from weak stem) *pasvō*
'small cattle'.
Dat Abl. YAv. *linūwiyō* 'from fetters' Yt. 13.100 = Yt. 19 86.
Gen YAv. also (without inserted *n*) *vavhvqm* 'of the good', *raṇvqm* 'of
Masters', *yāṇvqm* 'of sorcerers'.—Observe the variant *-ūnqm* for *-unqm*
(§ 21 Note 1) occurs, e. g. variant *vohūnqm* Ys 65.12 etc
Loc. GAv. (only *-ū*) *pauruṣū* 'among people'

ii. NEUTER.

§ 268 Plural. — N A V. YAv. with *ā* *asrū* 'tears'. — Also *zanva* 'knees' occurs — Observe *ā* in *asrū* 'tears' Yt. 10.38, cf. § 25 Note.

§ 269. Occasional transfers to the *a*-declension are found — e g Sg. Gen. *gātvake* 'of the place', Dat *hiškūi* 'for the dry'.

§ 270. Declension of Av *daiphu-*, *dahyu-* f 'nation, country', cf. Skt. *dāyū-* §§ 135, 133 — Singular. Nom *daiphuš*, Acc *daiphaom* (i. e. *-avom* § 64), *dahyūm* (GYAv), Instr. *daiphu*, Dat. *daiphave*, Abl. *daiphaoŋ*, Gen. *daiphəuš* (YAv), *dahyəuš* (GAv.), Loc. *daiphvō*. — Dual. Nom *daiphu* (Yt. 10.8, 47), *dahyu* (Yt 10.107). — Plural. Nom. Voc *daiphāvō*, *daiphavō*, Acc *daiphuš*, *daiphāvō*, Gen. *dahyunəm* (GYAv)

B. Derivative Stems in original *ū*.

(Cf Whitney, *Skt Gram.* § 356)

These are not sharply to be distinguished from A in Avesta, nor are they numerous. As example may be taken

FEMININE.

§ 271. Av. *tanū-* f. 'body' = Skt. *tanū-*.

	Av	Singular:	cf. Skt
N.	<i>tan-uš</i>		<i>tan-ās</i>
A.	<i>tan-vəm</i> (GAv), <i>tan-ūm</i> (GYAv.)		<i>tan-vām</i> , <i>tan-ām</i>
I.	<i>tan-va</i> ¹		<i>tan-vā</i>
D.	<i>tan-uye</i> (GYAv)		<i>tan-vē</i>
Abl.	<i>tan-vaŋ</i>		see gen
G.	<i>tan-vō</i>		<i>tan-vās</i>
		Plural:	
N.A.	<i>tan-vō</i>		<i>tan-vās</i>
I.	(<i>tan-ubiš</i>) <i>hizubiš</i> (GAv.)		<i>tan-ūbhīś</i>
D.Abl.	<i>tan-ubyō</i>		<i>tan-ūbhyas</i>
G.	<i>tan-unəm</i>		<i>tan-ūnām</i>
L.	<i>tan-ušu</i>		<i>tan-āśu</i>

Forms to be observed in GAv. and YAv.

§ 272. Metrically, the *v* in *tanvəm* etc. is to be resolved into *u* as in Sanskrit.

¹ See *Aogamadaścā* 48 p 25 ed. W. Geiger

§ 273 Singular:—

Dat. Observe *tanvaz-ca* Haug, *Zand-Pahlavi Glossary* p. 52 9

Abl. YAv also *tanaoŋ* like *u*-decl

Gen. G(Y)Av *tanvas-cīŋ*, —also GAv *hizvæ* 'of the tongue' Ys. 45 1, cf. Skt. *vadhvās*.

§ 274. Plural:—

N A.V. · YAv. *tanvas-ca*.

C. Radical Stems in original *ū*.

Masculine Nouns and Adjective compounds (cf Whitney, *Skt. Gram.*

§ 355 c end, § 352)

§ 275. Here belong a very few root words —Singular Nom (without *s*) *ahū* (GAv.), *ahu* (YAv) 'Lord', *āyū* (neut GAv) 'duration', Acc. *ahūm* —Plural. Acc *anhvas-cā* (GAv) —Similarly (nom. sg without *s*) *apār'nāyū* 'youth', *framrā* or *mrū* 'pronouncing' —Add dative *-buye* 'to become'.

§ 276. Declension of *yū* n. 'duration, ever' —Singular. Instr. (adv.) *yava* (YAv), *yavā* (GAv), Dat. *yave*, *yavaž-ca* (YAv), *yavə* or *yavəz*, *yavōi* (GAv), Gen *yāuš*.

5. Diphthongal Stems.

(Cf. Whitney, *Skt. Gram* § 360 seq)

i. Stems in *āi*.

§ 277 Av. *rāi*, *raē*- f. 'splendor' = Skt. *rāī*-.

Singular Acc. *raēni* (1 e *ray-am* § 64), Instr *raya*. —Plural. Acc *rāyō* (GAv.), also *raēš-ca* (YAv. § 64 Note), Gen. *rayqm*.

ii. Stems in *āu*.

§ 278. Av. *gāu*-, *gao*- m. f. 'cow' = Skt. *gāh*-.

Singular. Nom (Voc.) *gāuš*, *gaoš*, Acc *gqm*, or rare *gāum*, *gaom* (1 e *gāu-am* §§ 64, 65), Instr *gava*, Dat. *gave* (YAv), *gavōi* (GAv), Abl. *gaof*, Gen *gjuš*. —Dual. N.A.V. *gavā* (GAv), Gen. *ogavæ*. —Plural. Nom. *gavō*¹, Acc. *gæ*, Instr. *gaobīš*, Gen *gavqm*.

Note. Similarly Sg. Nom. *hišāuš*, Acc *hišqm* 'ally' Ys 48 7, 34.10

¹ See *Aogemadažcā* 84 p. 28 ed. W. Geiger

B. STEMS IN CONSONANTS.

6. (A) Stems without Suffix.

Root-words and those inflected like them.

Masculine, Feminine and Neuter (cf. Whitney, *Skt. Gr.* §§ 383, 391)§ 279. Av. -𐬨𐬀𐬎 *vīs-* f. 'village' = Skt. *vis-*.Av. *spas-* m. 'spy', *amərətāt-* f. 'Immortality', *ast-* n 'bone', *nās-* 'misfortune'.

	Av	Singular:	cf Skt.
N.V.	(<i>vīš</i>) <i>spaš</i>	.	<i>viś</i>
A.	<i>vīs-am</i>	.	<i>vis-am</i>
I.	<i>vīs-a</i>	.	<i>vis-ā</i>
D.	<i>vīs-e</i>	.	<i>vis-ē</i>
Abl.	<i>vīs-aš</i>	.	see gen
G.	<i>vīs-ō</i>	.	<i>vis-ās</i>
L.	<i>vīs-i</i>	.	<i>vis-i</i>
Dual:			
N A.V.	(<i>vīs-a</i>) <i>amərətāta</i>	.	<i>vis-āu</i>
I.D Abl.	(<i>vīš-i-bya</i>) <i>amərətadbya</i>	.	<i>vid-bhyām</i>
G	(<i>vīs-ā</i>) <i>amərətātā</i>	.	<i>vis-ōs</i>
Plural:			
N V.	(<i>vīs-ō</i>) <i>spasō</i>	.	<i>vis-as</i>
A.	<i>vīs-ō</i>	.	<i>vis-as</i>
I.	(<i>vīš-i-bīš</i>) <i>azdibiš</i>	.	<i>vid-bhis</i>
D.	<i>vīš-i-byō</i>	.	<i>vid-bhyās</i>
G	<i>vīs-am</i>	.	<i>vis-ām</i>
L.	(<i>vīš-i</i>) <i>nāšū</i> (GAv)	.	<i>vik-śū</i>

Forms to be observed in GAv. and YAv

§ 280. In general, GAv. has the same forms as above, with the long final vowel, cf. § 26.

§ 281 Singular.—

Nom. GYAv. *drušš* 'Friend' § 192, *haurvatās* 'Perfection, Salvation' (-*ās* 1 e -*tāt-s* § 192), *ābərəs* title of priest (-*t + s*), Nirangistan.Acc YAv also *drujīm* 'Friend' (-*im* = -*am* § 30) — GAv also *drujīm* § 30 and *kahyāpēm* 'body' (-*ē* § 32)

Dat. . YAv. *yavaēdātaē-ca* 'and for eternity' —GAv. also {-*ōi* more common than -*ē* § 56) *mazōi* 'for the great'.

Abl. In GAv wanting—i e. its place supplied by the gen. as in Skt.

Gen. GAv also *mazō* 'of the great' (-*ō* = orig -*as* § 32).

Loc. . YAv. also *aīpya* 'in water' (*aīpy-* + *a* § 222), *uštataēitya* 'in the word *ušta*' (*ōtāiti* + *a* § 222). —GAv. has simply *i*· *amərətāiti* 'in Immortality'.

§ 282. Dual:—

ID Abl. . Solitary YAv. *brvaḥbyqm* 'both brows'.

§ 283. Plural:—

Nom. Acc . YAv. also (with ending -*a* § 224) *vāca*, *vaca*. Neut. pl acc. *asti* 'bones' Yt 13.11 (variant *asta*, but see § 283 Note)

Loc. . GAv as above *nāfū* and (§ 26 Note) *naḥḥu-cā* 'among descendants'

Note. Transfers to the *a*-decl. are numerous —e g. Sg. Nom. *hvar̥ dar̥s-ō* 'sun-like', Skt *svaṛ-dṛś*, Acc (neut) *ast-am* 'bone', Abl. *vīsāḥ* or *vīsāda* 'from a village' Yt. 13.49 —Pl. Acc. (neut) *asta* 'bones', Loc like *ā*-decl. *bar̥zāhu* 'on the heights'.

With stem-gradation (Strong and Weak).

Cf. Whitney, *Skt. Gram.* § 385 seq.

§ 284. The strong and weak forms are distinguished by a variation in the quantity of the stem-vowel (as long or short) or by its elision, again by the presence (strong) or absence (weak) of a nasal. For examples see the following declensions.

§ 285. (i) Declension of Av. *vak/c-* m. 'voice, word' (strongest stem -*ā-*, strong -*a-*) = Skt. *vāk/c-* f. (no vowel variation), cf. Whitney, *Skt. Gram.* § 391:—

Singular. Nom. *vāḥš*, Acc. *vācm*, *vācm*, Instr *vaca*, Gen. *vacō* (Ys. 31.20). —Dual. *vājštbyā-ca*. —Plural. Nom. *vā.ō*, *vaca* (ending *a* cf. vowel decl. § 224), Acc. *vācō*, *vacas-ca*, *vāca*, Dat. Abl. *vājštbyō*, Gen. *vacqm*.

Note. (a) The dat. du. and pl. (pada-endings) seem to derive their *s* (ž) from the nom. sg. *vāḥš*. —(b) Observe the form *vāḥš* as gen. Ys. 8.1.

§ 286 (ii) Declension of Av. *ap-* f. 'water' (strongest stem *āp-*, strong stem *ap-*) = Skt. *āp-* f. (stems *āp-*, *ap-*) Whitney, *Skt. Gram.* § 393:—

Singular. Nom. *āfš*; Acc. *āpəm*, *apəm-ca* § 19, Instr. *apā-ca*, Abl. *apaš*, *apāš-ca* (a-decl), Gen. *apō*, *apas-ca*, *āpō*, Loc. *a'pya* (-i + a § 222). — Dual. *āpa*, *āpe* (Gah 4.5 ā-decl) — Plural Nom. *āpō*, *apas-ca* § 19, Acc. *apō*, *apas-ca*, *āpō*, Dat. *a'wyō*, Gen. *apəm*
 Note The dat. pl. *a'wyō* is for orig. **abbhyās* § 186

§ 287 (iii) Declension of *aṇc*-stems (cf. Whitney, *Skt. Gram.* §§ 408, 409) —

Singular. Nom. *frqš* 'forward', Acc. *nyāṇcam* 'down', Instr. *fraca* (? Yt 10 118 *fraca āti* [*V*i- + ā] cf. Skt. *prācā*, *tarasca* 'across', cf. Skt. *urascā* instr. advbl (Whitney § 309 d), *pa'u'vayca* 'advancing', etc.

§ 288. Av. *paš*-m. 'path' = Skt. *path*- belongs partly here and partly under *an*-stems § 310—which see.

7. (B) Derivative Stems in *aṇt*, *maṇt*, *vaṇt*.

Participial Adjectives and Possessives (see Bartholomae, in *A.Z.* xxix. p. 487 seq = *Flexionslehre* p. 68 seq — Whitney, *Skt. Gram.* § 441 seq., § 452 seq) .

§ 289. This subdivision of consonant stems includes — (i) participial (and adjective) stems in *aṇt*; and (ii) possessive adjective stems in *maṇt*, *-vaṇt*. They are masculine and neuter; the corresponding feminine is made in *a'(n)tī*. The stem shows vowel-gradation, strong stem *aṇt*, weak stem *at* (from *nt*, also GAv. *āt*, see § 18 Note)

§ 290. As to stem-gradation, (1) the adjective *aṇt*-stems generally show *at* in the weak (= Skt. weak) cases, (2) the participial (thematic) *aṇt*-stems show *aṇt* in almost all forms. (3) The *maṇt*-, *vaṇt*-stems agree with the adjective stems in showing *at* in the weak cases. A number of interchanges, however, between all three occur—these interchanges are found chiefly in YAv. e.g. dat. du *berzanbya* (from str. st.) Ys. 1.11; 3.13.

I. MASCULINE.

§ 291. (1) Adjective, Av. *berzant* 'great' = Skt. *brhánt*-, (2) Participial, Av. *fšuyant*-

'thrifty, raising cattle'; (3) Possessive, Av. 𐬀𐬀𐬌𐬎𐬎𐬀𐬎𐬀 *astvaṇt*- 'possessing bones, corporeal'; 𐬀𐬀𐬌𐬎𐬎𐬀𐬎𐬀 *dragvaṇt*- (GAv.) 'belonging to the Druj, follower of Satan'

(1—2) *aṇt*-stems Av *haṇt*- 'being', *stavaṇt*- 'praising', *ṭhiṣyaṇt*- 'hating', *aṣaohṣayaṇt*- 'increasing Righteousness', (3) *maṇt*-, *vaṇt*-stems *dragvaṇt*- (GAv), *drvaṇt* (YAv) 'belonging to the Druj', *ṭwāvaṇt*- 'like thee', *amavaṇt*- 'mighty', *satavaṇt*- 'hundred-fold', *po^urumaṇt*- 'multitudinous', *dāēvavaṇt*- 'belonging to the Daevas', *cazdōn^uphvaṇt*- 'wise-in-heart'.

(a) *aṇt*-Stems.

(1) Adjective		(2) Participial	
Av	Singular.		cf. Skt
N. { 1. <i>bər²z-ō</i> . . . 2. <i>fšuy-qš</i> . . . -as <i>stav-as</i>			{ <i>bṛh-ān</i>
A. <i>bər²z-aṇt-am</i>			<i>bṛh-āntam</i>
I. <i>bər²z-ata</i>			<i>bṛh-atā</i>
D. { 1. <i>bər²z-ate</i> . . . 2. <i>fšuy-aṇte</i> . . .			{ <i>bṛh-atē</i>
Abl { 1. (<i>bər²z-ataš</i>) 2. (<i>fšuy-aṇtaš</i>) <i>ṭhiṣyaṇtaš</i> . . .			{ see gen.
G { 1. <i>bər²z-atō</i> 2. <i>fšuy-aṇtō</i>			{ <i>bṛh-atās</i>
V <i>ber²z-a</i>			<i>bṛh-an</i>
Dual.			
N.A V. <i>bər²z-aṇta</i>			<i>bṛh-āntā</i> (Ved)
I.D Abl. I. <i>bər²z-aṇbya</i>			<i>bṛh-ādbhyām</i>
G. 2. (<i>fšuy-aṇtā</i>) <i>aṣaohṣayaṇtā</i>			<i>bṛh-atōs</i>
Plural:			
N.V. <i>bər²z-aṇtō</i>			<i>bṛh-āntas</i>
A { 1. (<i>bər²z-atō</i>) <i>katō</i> 2. <i>fšuy-aṇtō</i>			{ <i>bṛh-atās</i>
I (<i>bər²z-adbīš</i>) <i>hadbīš</i>			<i>bṛh-ādbhis</i>
D Abl { 1. (<i>bər²z-adbyō</i>) 2. (<i>fšuy-aṇbyō</i>) <i>ṭhiṣyaṇbyō</i>			{ <i>bṛh-ādbhyas</i>

G. $\left\{ \begin{array}{l} 1. \text{bər}^2\text{z-atəm} \quad . \quad . \quad . \quad . \\ 2. (\text{fšuy-antəm}) \text{ pəriyantəm} \quad . \quad . \quad . \quad . \end{array} \right\} \text{brh-atəm}$
L. $(\text{bər}^2\text{z-asu}) \text{ fšuyasū (GA} \vee) \quad . \quad \text{brh-ātsu}$

(b) *maṇṭ-, vaṇṭ-*Stems.

(3) Possessives.

	Av	Singular:	cf. Skt
N.	<i>ast-vā</i> - <i>vas</i> <i>ṣṛāvās</i> - <i>va</i> <i>amava</i>		<i>bhāga-vān</i>
A.	<i>ast-vantəm</i>		<i>bhāga-vanīam</i>
I.	(<i>ast-vata</i>) <i>satavata</i>		<i>bhāga-vatī</i>
D.	<i>ast-vaite</i>		<i>bhāga-vatē</i>
Abl.	<i>ast-vataḥ</i>		see gen.
G.	<i>ast-vatō</i>		<i>bhāga-vatas</i>
L.	<i>ast-vañti</i> - <i>māti</i> <i>pourumāti</i>		<i>bhāga-vati</i>
V.	(<i>ast-vō</i>) <i>drovō</i>		<i>bhāga-van</i>
		Plural:	
N.V.	<i>drag-vantō</i>		<i>bhāga-vantas</i>
A.	<i>drag-vatō</i>		<i>bhāga-vatas</i>
I.	<i>drag-vōdʰbiṣ</i> and <i>daēvavāḥbiṣ</i>		<i>bhāga-vadbhis</i>
D.Abl.	<i>drag-vōdʰbyō</i> and <i>cazdōṇvāḥdʰbyō</i>		<i>bhāga-vadbhyas</i>
G.	<i>drag-vatām</i>		<i>bhāga-vatām</i>
L.	<i>drag-vasū</i>		<i>bhāga-vatsu</i>

ii. NEUTER (Separate Forms).

§ 292. Av *han̄t-* 'being', *astvan̄t-* 'corporeal', *afsmānivan̄t-* 'metrical'.

Sg. N.A.V. (a) *haṭ* (b) *ast-vaṭ* . . cf. Skt. *bhāga-vaṭ*

Pl. N.A.V. — *afsmāni-van* . . *bhāga-vanti*

Forms to be observed in GAv. and YAv.

§ 293. In general, GAv. has the same forms as YAv, with the long final vowel, cf. § 26.

§ 294. (a) According to § 29, *-ant-* or (after palatals § 30) *-int-* may be found instead of *-ant-*:—Av. *pat-ant-am*

'falling', *druž-int-əm* 'deceiving', *raoc-int-aŋ* (abl) 'shining' et al. — (b) According to § 63, *-int*, *-unt* may be found instead of *-yant*, *-vant*. — Av *var²z-int-əm* beside *var²z-yant-ō* 'working', *har²nanh-unt-əm* 'glorious', *təmanh-unt-əm* 'dark' Yt. 5.82, cf. Skt *tāmasvantam*.

I. MASCULINE.

§ 295. Singular. —

Nom In YAv., the *ant*-stems generally have nom. *-ō*, and the *vant*-stems have nom. *-vō* or *-va* or sometimes *-vō*. In GAv the nom. is *-as* or *-as* (for *-at-s*) — Observe YAv *per²navō*, *astavō* 'possessing a feather, possessing a bone' Yt 14 36, also *hə* 'being' Yt. 13 129, *vyasca* 'driving' — GAv. *fšuyas* 'thriving, prospering', *stazas* 'praising', *pwāvqs* 'like thee' — On *təmanuhō* 'dark', *har²nanuhō* 'glorious' (for ong *-sv-*) see § 130 (2) c.

Instr GAv. also *dragvātā* (observe *ā* § 18 Note 3) 'with the wicked'

Dat GYAv. also *dragvātāz*, *drvātē* (observe *ā* § 18 Note 3) 'for the wicked' Ys. 31 15 etc., Ys 71.13 — On GAv *dragvātāz-cā*, see § 19

Gen : On *har²nanuhātō* 'of the glorious', see § 130 (2) c.

Loc Sometimes variant *astva²ti*. See furthermore below § 297

Voc. YAv. *drvō* above is like nom. (see Nom.)

§ 296 Plural. —

Nom. YAv. with ending *a* § 224 *bar²zan²ta* 'great' Yt 5 13, *yātumən²ta* 'belonging to sorcery', — also (isolated) weak stem nom pl *mrvatō* 'speaking' Ys 70.4.

Acc YAv also (observe strong stem) *bar²zan²tō* 'great'

Gen YAv. also (2 from weak stem) *ibīšyatqm* 'of those hating' Yt 10 76. — Also GYAv *hātqm* 'of beings' (observe *ā*) § 18 Note 3.

§ 297. Transfers to the *a*-declension are not infrequent Here belong:

i. MASCULINE. Singular. Nom *bar²zō* above in paradigm, also Voc *bar²za*, Dat. *zbayan²tāi* 'for him invoking', Abl. *saošyan²tāš* 'from Saoshyant', Gen *rašvan²tahe* 'of the radiant', Loc *bar²zan²taya* or *bar²zan²tāya* (uncertain see § 257) Yt 5.54, 57 — Plural. Dat Abl. *saošyan²tazibyo* 'for the Saoshyants', *drvatazibyo* 'from the wicked' —

ii. NEUTER. Singular. Acc *var²cavhan²təm* et al Yt. 19 9.

§ 298 Declension of Av. *mazant* 'great' = Skt *mahānt*-. This word shows a strongest stem *mazōnt*-, like Skt *mahānt*-. i. MASC. Singular. Nom. *maza*, Acc. *mazōntəm*, ii. NEUT. *mazaš*, cf. Skt *mahān*, *mahāntam*, *mahāt*, Whitney, Skt. Gram. § 450 b

8. (C) Derivative Stems in *an*, *man*, *van*.

Masculine, (Feminine) and Neuter (cf. Whitney, *Skt. Gr.* § 420 seq)

§ 299. The stem has a triple form.—strongest stem *ān*, strong stem *an*, weak stem *n* (before vowels) or *a* (= *n*) before consonants. Cf Brugmann, *Grundriss der vergl. Gram.* II. § 113.—The strong and weak forms do not always agree with the Sanskrit in its sharp division; cf also Whitney, *Skt. Gram.* § 425 f.

(a) *an*, *man*-Stems.

i. MASCULINE.

§ 300. Av. *aryaman*- m. 'friend' = Skt. *aryamān*- m.

Av. *maśman*- n. 'urine', *hšapan*- f 'night', *maršan*- m. 'mortal', *cašman*- n 'eye', *prizašan*- 'triple-jawed', *ašavan*- 'righteous', *asan*- m 'stone', *rasman*- m 'rank, column', *dāman*- n. 'creature', *aršan*- m. 'male', *vyāhman*- n 'council'.

	Av	Singular:	cf Skt.
N.	<i>aryam-a</i>		<i>aryam-ā</i>
A.	<i>aryam-anəm</i>		<i>aryam-ānam</i>
I.	{ <i>aryam-na</i> <i>-anā maśmana</i> }		<i>aryam-ā</i>
D.	{ (<i>aryam-a-ne</i>) ¹ <i>-ne hšafne</i> }		<i>aryam-nē</i>
Abl.	{ (<i>aryam-naš</i>) <i>maršnaš</i> <i>-anaš cašmanaš</i> }		see gen.
G.	{ (<i>aryam-nō</i>) ² <i>-anō</i> ³ }		<i>aryam-nās</i>
L.	<i>(aryam-a-ni) cašmañi</i> (GAv)		<i>aryam-āni</i>
V.	{ <i>aryam-a</i> <i>-əm prizašm</i> § 194 }		<i>āryam-an</i>

Dual:

N.A.V.	<i>aryam-ana</i>	<i>aryam-ānā</i> (Ved)
I.D.Abl.	<i>(aryam-anā) cašmanā</i>	<i>āryam-anōs</i>

¹ See Vd 22.13. — ² Thus, metrically *aryamnas-cā* Ys. 33 4, 46.1
— ³ Vsp. 1.8 etc.

Plural:

N.V.	(<i>aryam-anō</i>)	<i>aṣavanō</i>	<i>aryam-ānas</i>
A.	{ (<i>aryam-nō</i>) <i>hṣafnō</i> - <i>anō rasmanō</i> }		<i>aryam-nās</i>
I.	(<i>aryam-ābīṣ</i>)	<i>dāmābīṣ</i>	<i>aryam-ābhīs</i>
D Abl.	(<i>aryam-abyō</i>)	<i>dāmabyō</i>	<i>aryam-ābhyas</i>
G.	{ (<i>aryam-naṃ</i>) <i>arṇaṃ</i> - <i>anaṃ rasmanaṃ</i> }		<i>aryam-nām</i>
L.	{ (<i>aryam-ōhu</i>) <i>vyāhīmōhu</i> ¹ - <i>ōhva dāmōhva</i> }		<i>aryam-āhu</i>

ii. NEUTER (Separate Forms)

§ 301. Av. *nāman-* n. 'name', *anman-* n. 'attempt'.

Sg. N.A.V. *naṃ-a* *nām-a*

Pl. N.A.V. { *nām-a(n)*
nām-āni
cinm-ānī (GAv.)² }

Forms to be observed in GAv. and YAv.

§ 302. In general, GAv. has the same forms as above with the long final vowel, see § 26.

§ 303. Occasionally (1) instead of Av. *ā* we find *a* before the *n* (§ 45) or (2) instead of *a* we find GAv. *ā* (§ 32) — e. g. (1) Av. *urvaṇō* 'souls'; — (2) GAv. *mazānā* 'with greatness'; GAv. *asānō* 'stones, heavens'.

§ 304 On the interchange of strong (*an*) and weak (*n*) forms see § 299

i. MASCULINE.

§ 305 Singular:—

Nom. YAv. *fraṇrase* 'Frantasyan' (= *rya* cf § 67, acc. *fraṇrasyānəm*).

Acc. YAv. also (from strongest stem) *hāvanānəm* title of priest, and (from weak stem) *arṇnəm* 'male'.

Instr. GAv. also *mazānā* § 303.

Dat. Similar (*-āne*) infin dat n. YAv. *hṣnāmāne* 'to rejoice', *staomāne* 'for praise', GAv. *hṣanmāne* 'to be content' § 303 — Observe *aṇwī ṣōipne* Vd 3 24 — From strongest stem YAv. *puṣrāne* 'having a child'.

Gen. GYAv. also (from strongest stem) *marīdānō* 'of mortal', *hāvanānō*.

¹ Yt. 13.16, cf § 39. — ² Ys. 12.3.

- Abl. YAv. isolated (undeclined abl) *barasmān* (neut) 'with barsom'.
 Loc. YAv. also (from weak stem) *asni* 'by day' § 164 Note 1, —and (from strongest stem) *husravāni* 'in good word' (?) Ny. 4.8 —GAv. also *caš-māng*, *cašmaq* (neut) 'in eye' Ys 31.13, Ys. 50.10, cf. Whitney, *Skt. Gram.* § 425 c.
 Voc. YAv. *aīryama* (cf. Vd. 22.9) above in paradigm is like nom. or after *a*-decl.
 § 306 Dual:—
 N.A.V. YAv. also (from strongest stem § 314 Note 1 b) *spāna* 'two dogs'.
 § 307. Plural:—
 Nom. YAv. also (from strongest stem) *asānō* 'stones'. With ending *a* § 224 (from strongest stem) *arjāna* 'males', and (from weak stem) *asna* 'stones'
 Acc. YAv. also (from strongest stem) *asānō* 'stones', GAv. *asānō* Ys 30.5 cf. § 303. —With ending *a* § 224 (from strongest stem) *arjāna* 'males'.
 Dat. Abl. YAv. also *draomāhyō* 'from assaults' § 33

ii. NEUTER.

- § 308 Plural:—
 Nom Acc The common ending is *q(n)* § 45 Note 2 Av. *nāmaq(n)*, *dāmaq*, *dāmaq* cf. Ys 48.7, 46.6, etc. —Less frequent is the ending *-āni* (*-āni*), cf. Skt. *-āni*. —Observe as dual and plural (like sing) *dama* Yt 15.43; Ys 71.6 —Perhaps here belong likewise *mašma* Vd 8.11, 12, et al, cf. Johannes Schmidt, *Neutra* pp. 89, 316, but see § 227 above

As general plural case, *qn* is also used e.g. (as instr) Av. *srīrāiṣ nāmqn* 'by fair names' Ys 15.1, Vsp 6.1, so *damaqn* (as nom. pl) Yt 8.48, (as gen. pl) Ys. 57.2, (as instr. pl) Yt 22.9 —As acc. pl. and gen. loc. singular *ayqn*.

As general plural case, *iṣ* (§§ 228, 331) is also used e.g. (as instr.) *hāiṣ nāmniṣ* 'by their own names' Ys 15.2.

§ 309. Transfers to the *a*-declension are found. Here belong:

Singular. Dat. *syāvarjānāi* 'to Syavarshan'; Gen. *arjānahe* 'of a male', Abl. *hāfnāta* 'night' —Plural. Loc. *asānāva* m 'on stones'.

§ 310. Declension of Av. *pañtan-*, *paṣ-* m. 'path' = Skt. *pānthan-*, *path-* m cf. Whitney, *Skt. Gram.* § 433. This word follows partly the *an*-declension (strongest stem *pañtān-*, strong stem *pañtan-* § 299), partly the suffixless consonant declension (weak stem *paṣ-* § 288).

Singular. Nom. *paṇta*, *paṇtā* Ys 72.11, Acc. *paṇtānəm*, *paṇtqm*, Instr. *paṇa*, Abl. *paṇtaṣ*, Gen. *paṇō*, Loc. *paṇi* (GAv).—Plural.

Nom. *paṇtānō*, Acc. *paṇō*, *paṇa*, Gen. *paṇqm*

Note. Transfers to the *ā*-declension (fem) are Sg. Acc. *paṇqm*, Gen. *paṇayō*.—Pl. Acc. *paṇō*.

§ 311. Often, a neuter stem in *an* stands parallel with one in *ar*, see § 237, and Brugmann, *Grundriss der vergl. Gram.* ii § 118.

(b) *van*-Stems.

§ 312. The *van*-stems are declined like those in *an*, *man*, but in the weak case-forms the *va* becomes (by samprasāraṇa § 63) *u*, which coalesces with a preceding *a* into *ao* (*āu* § 62) or with a preceding *u* into *ū* (*u* § 51 Note 1).

§ 313. (i) Declension of Av. *ašavan*- m. 'righteous' = Skt. *ṛtāvan*- shows in weak cases *ašaon*-, *ašāun* (i. e. GAv. and cf. § 62 Note 1).

Singular. Nom. *ašava*, Acc. *ašavanəm*, Dat. *ašaone*, *ašaonāz-ca*, *ašāunē* (GAv. § 62 Note 1), Abl. *ašaonaṣ*, Gen. *ašaonō*, *ašaonas-cā* (GAv), *ašāunō* (GAv.); Voc. *ašāum* § 193.—Dual. Nom. Acc. Voc. *ašavana*, Gen. *ašaonō*.—Plural. Nom. *ašavanō*, Acc. *ašavanō* (str. stem YAv.), *ašāunō* (wk. stem GAv), *ašavana* (ending *a* § 224), Dat. *ašavabyō* (GYAv), *ašavaoyō* (YAv § 62 Note 3), Gen. *ašaonqm*, *ašāunqm* (§ 62 Note 1).

Note 1. Similar to *ašavan*- is (a) the declension of GAv *magavan*- (str. st.), *magāun*- (wk st) m 'member of the community', cf Skt *maghāvan*-, *maghōn*- Whitney, *Skt. Gram.* § 428,—and (b) the declension of Av *āpravan*- (str. st.), *āpa^wrun*- (wk. st. §§ 62, 191) m. 'priest' = Skt. *ātharvan*-. Observe Av. voc sg. *āpraom* § 193

Note 2. Transfers to the *a*-decl. are not infrequent: e. g. Dat Du. *ašavanāzēbya*.

§ 314. (ii) Declension of Av. *urvan*- (i. e. *uruvan*- §§ 68 b and 71 end) m. 'soul'. This has in weak case-forms *urun*- (*ū* § 51 Note 1).

Singular. Nom. *urva*; Acc. *urvānəm*, Instr. *uruna*, Dat. *urune*, *urunaē-ca*, Gen. *urunō*—Plural. Nom. *urvaṇō* (§ 45), Acc. *urunō*, *urunas-cā* Ys 63 3, *urvaṇō* (str. st.), Dat. *urvōibyō* (*a*-decl).

Note 1. (a) Similar to *urvan*- is the declension of Av. *yvan*- (i. e. *yuvan*- § 68 b, str. st.), *yān*- (wk st.) m. 'youth' = Skt *yūvan*-, *yān*- m.,

cf. Whitney, *Skt. Gram.* § 427.—Observe Av. voc. sg. *yum* opp. to Skt. *yúvan* (§ 193).—(b) Similar also in Av. *span-* (triple stem *spān-*, *span-*, *sūn-* § 20) m. 'dog' = Skt. *svān-* (*svān-*, *svān-*, *sūn-*) m., cf. Whitney, *Skt. Gram.* § 427.—(c) Likewise Av. *zrvan-* n. 'time', dat. sg. *zrvāne* Yt. 5.129

Note 2. Transfers to the *a*-decl. are found—e. g. gen. sg. *sānahe* beside *sāno*, again gen. sg. *zrvānahe* (stem *zrvāna-*), loc. *zrvāne* Vd. 19.9 (stem *zrvāna-*, but cf. § 35 Note 2 or § 233). So above dat. pl. **rvāhyu* (variant **rvāzīhyō*, after *a*-decl. instead of **rvāhyō*).

§ 315 (a) Forms to be observed are: YAv. nom. sg. *ta^urvā* (*van-* stem) 'overpowering', cf. Bartholomae, in *K.Z.* xxix, p. 561 = *Flexionslehre* pp. 141, 142. So sg. nom. *brizafā*, acc. **anām*, voc. **am* (stem orig. **apvan-* § 95 — GAv. nom. sg. *advā* (variant *advā*) m. 'way'.—(b) As general plural case with ending *-an* §§ 230, 308. YAv. *karšvān* 'climes'.—As general plural case with ending *-īš* §§ 231, 308. Av. *ašaonīš* (as acc. pl. neut. Ys 7.1.6 *dāma ašaonīš*, as instr. pl. masc. Vsp. 2.1.3).

9. (D) Derivative Stems in *in*.

Masculine, Feminine and Neuter, (derivative adjectives),

cf. Whitney, *Skt. Gram.* § 438 seq.

§ 316. The *in*-stems (few in number) are declined like those in *an*; cf. Brugmann, *Grundriss der vergl. Gram.* ii. § 115:—e. g. Av. *kainin-* f. 'maiden', et al.

I. MASCULINE—FEMININE. Singular: Nom. *ka'ni*, Acc. *ka'ninām*, Dat. *pa'rine* 'having a feather', Gen. *ka'ninō*, *ka'ninō*.—Dual: Nom. *hānina* 'belonging to summer'.—Plural: Nom. *ka'ninō*, *ka'ninō*, *ka'nina*, Acc. *afšacinō* 'having running waters', Dat. *ka'ninbyō*, Gen. *drujinqm* 'belonging to the Druj' Yt. 4.7 — II. NEUTER. Sg. Nom. Acc. *raoḥin* 'shuning'.

Note. On the interchange of *i*, *ī*, see § 21 Note 1.

10. (E) Radical *n-* and *m-* Stems.

§ 317. Here belongs the root *jan-* 'slay' as final element of a compound: Av. *vərəbrajan-* 'victorious' = Skt. *vṛtrahān-*, cf. Whitney, *Skt. Gram.* § 402. The stem shows triple forms *-jān-*, *-jan-*, *-jn-*.

Singular: Nom. *vərəbraja*, *vərəbrām jā* (GAv), *vərəbrajā* (1 e. -ā [= *an*] + *s* § 222); Acc. *vərəbrājanām*, Abl. *vərəbrajanaš*, Gen. *vərəbrajnō*, *vərəbrājanō*.—Plural. Nom. *vərəbrājanō*, Acc. *aḡava-janō*.

§ 318. Radical *m*-stem is Av. *zam-* *z^mm-* f. 'earth' = Skt. *kṣām-* *jṃ-*, cf. Brugmann, *Grundriss der vergl. Gram.* ii. § 160.

Singular: Nom. *zā*; Acc. *zqm*, Instr. *z^mmā* (§ 24), Dat. *z^mmē* (cf. also § 233); Abl. *z^mmaf*, *z^mmāda* Yt 7.4 (§ 222, *a*-decl.), Gen. *z^mmō*; Loc. *z^mmi*. — Plural: Nom. *z^mmā*, Acc. *z^mmō*, *z^mmias-ca*, Gen. *z^mmqm*.

Note 1. The nom. sg. *zā* is *zā* (= ? *zam-* = *z^mm*) + *s* § 222, similarly acc. *zqm* (= ? *z^mm* + *m*).

Note 2. Similar to *z^mm-* is Av. *zyam-* m. 'hiems', Sg. Nom. *zyā*, *zyās-ciš*, Acc. *zyqm*, Gen. *zimō*, cf. Brugmann, *Grundriss* ii. § 160. Likewise Av. *dam-* 'domus', cf. GAv gen sg. *dāng*, loc. sg. *dqm* — see Brugmann, *Grundriss* ii. § 160

11. (F) Stems in original *r*.

Masculine (Feminine and Neuter), cf. Whitney, *Skt. Gram.* § 369 seq.

§ 319. Here belong a limited number of nouns: (a) Derivative stems in orig. *-tar*, *-ar* — nouns of agency and nouns of relationship; (b) Radical stems in orig. *-ar*; (c) Derivative stems (indeclinable) in orig. *-ar*.

§ 320. Strong and weak case-forms. — Nouns of this declension show three stem-forms: strongest stem *ār*, strong stem *ar*, weak stem *r* (before vowels), *ar^r* (before consonants). The (1) nouns of agency show the strongest form *ār* in acc. sg, nom. du, and nom pl; the (2) nouns of relationship show simply the strong form *ar* in those cases. — The strong and weak case-forms, however, do not always agree with the Skt. in its sharp division, cf. also Lanman, *Noun-Inflection in the Veda* p. 420 fin.

(a) Derivative Stems in *-tar*, *-ar*.

§ 321. These are divided with reference to the acc. sg., nom. du., and nom. pl. *ār* or *ar* into two classes:

1) Nouns of Agency. — 2) Nouns of Relationship.

Chiefly Masculine (cf. Whitney, *Skt. Gram.* § 373).

§ 322. 1) Av. *𐬀𐬀𐬌𐬎 dātar-* m. 'giver, creator' = Skt. *dātār-*, *dhātār-*. 2) Av. *𐬀𐬀𐬌𐬎 patar-* m. 'father' = Skt. *pitr-*.

Av. *frabər̥star-* m title of priest, *ātar-* m 'fire', *nar-* m. 'man',
nīpātar- m 'protector', *zāmātar-* m. 'son in law', *sātar-* m. 'persecutor'.

	Av	Singular:	cf. Skt.
N.	<i>dā-ta</i>	. . . . .	<i>dā-tā</i>
A.	1. <i>dā-tārəm</i>	. . . . .	<i>dā-tāram</i>
	2. <i>pi-tārəm</i>	. . . . .	<i>pi-tāram</i>
I.	(<i>dā-ḥra</i>) <i>āprā</i> (GAv.)	. . . . .	<i>dā-trā</i>
D.	(<i>dā-ḥre</i>) <i>frabər̥ḥre</i>	. . . . .	<i>dā-trē</i>
Abl.	(<i>dā-ḥraṣ</i>) <i>āpraṣ</i>	. . . . .	see gen.
G.	<i>dā-ḥrō</i>	. . . . .	<i>dā-tūr</i>
L.	(<i>dā-tari</i>) <i>narī</i>	. . . . .	<i>dā-tārī</i>
V.	<i>dā-tar</i>	. . . . .	<i>dā-tar</i>
Dual:			
N.A.V.	1. (<i>dā-tāra</i>) <i>nīpātāra</i>	. . . . .	<i>dā-tārā</i> (Ved.)
	2. (<i>pi-tāra</i>) <i>zāmātāra</i>	. . . . .	<i>pi-tārā</i> (Ved.)
I.D Abl.	(<i>dā-tər̥bya</i>) <i>nar̥bya</i>	. . . . .	<i>dā-tṛbhyaṃ</i>
G.	(<i>dā-ḥrā</i>) <i>narā</i>	. . . . .	<i>dā-trōs</i>
Plural:			
N.	1. <i>dā-tārō</i>	. . . . .	<i>dā-tāras</i>
	2. <i>pi-tārō</i>	. . . . .	<i>pi-tāras</i>
A.	1. <i>dā-tārō</i>	. . . . .	<i>dā-tṛn</i>
	2. <i>pi-tārō</i>	. . . . .	<i>pi-tṛn</i>
D.Abl.	(<i>dā-tər̥byō</i>) <i>ātar̥byō</i>	. . . . .	<i>dā-tṛbhyaḥ</i>
G	(<i>dā-ḥraṃ</i>) <i>sāpraṃ</i>	. . . . .	<i>dā-tṛṇāṃ</i>

Forms to be observed in GAv. and YAv.

§ 323. In general, GAv. has the same forms as above, with the long final vowel, see § 26.

§ 324. On the occasional interchange of strong (*ar*) and weak (*r*, *ar̥*) case-forms see § 320, and § 47 Note.

§ 325. Singular:—

Nom.: YGAv. observe *pīta*, *pāta*, *pīā* 'father'.

Acc.: YAv. also (from weak stem) *brāḥrīm* 'brother' —Observe Av. *hauhā-rəm* 'sister' opp to Skt. *svāsāram* (-ār-).—GAv. also (§§ 22, 32) *pītarəm* 'father'.

Gen.: YAv. *sāpras-ciṣ* 'of the persecutor' —Also (isolated) from strong stem + *s*, *sāstarš* 'of the tyrant' Ys 9.31, like gen *narš* § 332

Dat.: GAv. also *fēdrōi* 'father' (i. e. -ōi = -ē, § 56) Ys 53.4

§ 326. Dual:—

N.A.V. YAv. also (from weak stem) *brāpra* 'two brothers'.

§ 327 Plural:—

Nom. YAv. also *dātāras-ca* see § 19 —Also ending *a* *vaštāra* 'coursers'.

Acc. YAv. also acc. pl in *-šūš*, *-šš* (like *strūš*, *stršš*, *nəṛšūš*, §§ 329, 332) *pauri.aštrūš* Vd. 9.38, cf Skt. *paryētār-*, see *American Journal of Philology* x p. 346.—GAv. also (from strong stem) *mātarō* 'mothers'. —Also *mātarqš-cā* § 49.

Dat. YAv. observe *ptərəbyō* 'for fathers' Vd. 15.12

§ 328. Transfers to the *a*-decl. occur: e.g.:

Singular. Gen. *sāstrahe* 'of the persecutor' (1 e. stem *sāstra-* beside *sāstar-*) —Plural. Gen. *sāstranqm* 'of persecutors'.

(α) Like nouns of agency.

§ 329. (i) Declension of Av. *star-* m. (strongest stem *stār-*, strong stem *star-*, weak stem *str-*, *stər-*) = Skt. *stār-* (cf. Whitney, *Skt. Gram.* § 371):—

Singular. Acc. *stārm*, Gen. *stārō*. —Plural. Nom. Acc. *stārō*, *staras-ca* (§ 19 on *ā*), *strūš* (acc YAv. cf. § 327), Dat. Abl. *stərəbyō*; Gen. *strqm*, *stāraqm*, *stārm-cā* (GAv.).

§ 330. (ii) Declension of Av. *raṇaēštar-* 'warrior standing in charriot'.—This word shows also a parallel stem *raṇaēštā* according to the radical *ā*-decl., see § 249. The forms from stem *raṇaēštar-* are:—

Singular. Acc. *raṇaēštārm*, Gen. *raṇaēštārahe* (*a*-decl.), Voc. *raṇaēštāra* (*a*-decl.) —Plural. Nom. *raṇaēštārō*; Acc. *raṇaēštārš-ca* (§ 327, or perhaps here *a*-decl § 129)

Note. The forms from stem *raṇaēštā-* are enumerated at § 249.

(β) Like nouns of relationship

§ 331. (iii) Declension of Av. *ātar-* m. 'fire' (strong stem *ātar-*, wk. st. *āpr-*, *ātr-* [§ 79 Note], *ātər-*):—

Singular. Nom. *ātarš* (= str. st. + *s*), Acc. *ātrəm* (YAv), *ātrēm* (GAv); Instr. *āprē* (GAv.), Dat. *āpre*, *āpraš-ca*; Abl. *āpraš*; Gen. *āprō*, *āpras-ca*, Voc. *ātarō* (YAv), *ātarš* (GAv), *ātarš* (YAv. same as nom) —Plural. Acc. *ātarō*, Dat. Abl. *ātərəbyō*, Gen. *āprqm*.

§ 332. (iv) Declension of Av. *nar-* m. 'man' = Skt. *nār-* (cf. Whitney, *Skt. Gram.* § 371) —

Singular. Nom. *nā*, Acc. *narām*, Dat. *na're* (YAv), *narōi* (GAv.), Abl. *nārē* Phl. Version at Vd 3.42, Gen. *narš* (YAv), *nārš* (GAv.), Loc. *narī*, Voc. *narē*.—Dual. Nom. *nara*, 1 D. Abl. *nārībyō*, Gen. *narō*.—Plural. Nom. Voc. *narō*, *naras-ca*, *nara* (§ 224), Acc. *nārqš* (GAv. Ys. 40.3 see § 49), *nāršūš* (acc. YAv. cf. § 327), Dat. Abl. *nārībyō*, *nārībyas-ca*, *nārūyō*, *nurūyō*, *nārīyō* (§ 62 Note 3, and § 31 Note), Gen. *narqm* (YAv.), *narēm* (GAv.) Ys. 30.2, see § 32.

Note 1. GAv. *nārqš* at Ys. 45.7 is apparently used as gen. sg. rather than acc. pl., see Gah 3.6 *narš* citation, cf. Skt. *nṛ̥ṇ*, Pischel-Geldner, *Vedische Studien* p. 43.

Note 2. Transfers to the *a*-declension, stem *nara-* occur — Singular: Nom. *narō*, Gen. *narake*, etc

(b) Radical Stems in original *r*.

§ 333. Here belong a very few nouns and their (adjective) compounds, e. g.:—

§ 334. (i) Av. *hvar-* n. 'sun' = Skt. *svār-* (cf. Whitney, *Skt. Gram.* § 388 d).—Singular: Nom. Acc. *hvarē* (YAv), *hvarē* (GAv.), Gen. *hūiō* or *hū* (YAv), *hūng* (GAv. i. e. **hvan-s*, cf. §§ 337, 318 Note 2).

§ 335. (ii) GAv. *sar-* f. 'association, unity' —Singular: *sarēm*, *sarēm*, Dat. *sarōi*, Gen. *sarš* (Ys. 49.3), Loc. *sarī* (Ys. 35.8) —Plural. Acc. *sarō* (Ys. 31.21)

(c) Neuters (derivative) in original *ar*.

§ 336. These neuters (indeclinable) in *arē*, *arē* (GAv.) are used chiefly as acc. sg., but they may supply other cases.

Singular: Nom. Acc. *vadarē* (YAv.), *vadarē* (GAv.) 'weapon' (= Skt. *vādhar*), as Dat. (and acc.) *dasvarē* 'strength' Ys. 68.2, as Gen. (and acc.) *karšvarē* 'clime' Vsp. 10.1 —Dual: N. A. V. (and acc. sg.) *danarē* 'two D. measures'.—Plural. Acc. (beside acc. sg.) *ayārē* (GAv.).

Note. These neuters rarely show declined cases —e. g. Sg. Instr. *dasvara* 'with strength' (Ys. 55.3), Pl. Instr. *bašvarēbīš* 'with thousands'.—Like *a*-decl., Dat. sg. *bašvarēi*.

§ 337. These *ar*-neuters commonly show parallel *an*-stems with which they unite in forming a declension: e. g. Av. *karšvar-*, *karšvan-* n. f. 'clime, zone', *ayar-*, *ayan-* n.

'day'; *zafar-*, *zafan-* n. 'jaw'; *panvar-*, *panvana-* (a-decl.) n. 'bow'. See § 311 and Brugmann, *Grundriss der vergl. Gram.* ii. § 118

12. (G) Stems in original *s*.

(a) Derivative Stems in *-h* (= orig. *s*).

(α) Stems in *-ah* (= orig. Ind.-Iran *-as*)

§ 338. These very common stems in *-ah* (= orig. *-as*) are chiefly neuter nouns; but as adjectives (compound or with original accent on the ending, cf. Whitney, *Skt. Gram.* § 417) they may likewise be masculine or feminine. A feminine substantive *uṣah-* (see § 357 for declension) also occurs.—Cf. Horn, *Nominalflexion im Avesta* p. 26 seq; and Whitney, *Skt. Gram.* §§ 414, 418.

I. MASCULINE—FEMININE (ADJECTIVE), NEUTER (SUBSTANTIVE)

§ 339. Av. *hvaca-* (adj m f) 'well-speaking' = Skt. *suṽācas-*. Av. *vacah-* n. 'word' = Skt. *vācas-*, Av. *duṣ-vacah-* (adj) 'evil-speaking' = Skt. *durvacas-*.

Av *anaocah-* (adj) 'hostile', *raocah-* n 'light', *sarāh-* n. 'head' (= Skt. *sīras-* n), *zrayah-* n 'sea', and m. nom. propr. 'Zrayah', *ar²zah-* n 'daylight'.

	Av	Singular:	cf. Skt
N.	<i>hvac-ā</i>		<i>suṽāc-ās</i>
A.	<i>hvac-anhəm</i>		<i>suṽāc-asam</i>
I.	<i>vac-anha</i>		<i>vāc-asā</i>
D.	<i>vac-anhe</i>		<i>vāc-asē</i>
Abl.	<i>vac-anhaṭ</i>		see gen.
G.	<i>vac-anhō</i>		<i>vāc-asas</i>
L.	<i>vac-ahi</i>		<i>vāc-asī</i>
V.	<i>hvac-ō</i>		<i>sīṽāc-as</i>

Dual:

N.A.V.	(<i>hvac-anha</i>) <i>anaocanhū</i> (GAv.)	<i>suṽāc-asā</i> (Ved.)
G.	(<i>vac-anhō</i>) <i>zrayanhō</i>	<i>vāc-asōs</i>

	Av	Plural:	cf. Skt.
N.V.	<i>dužvac-avhō</i>	. . . . .	<i>suṇvāc-asas</i>
A.	<i>dužvac-avhō</i>	. . . . .	<i>suṇvāc-asas</i>
I.	<i>vac-ābiš</i> ¹	. . . . .	<i>vāc-ōbhīs</i>
D.Abl.	<i>(vac-ōbyō) raocōbyō</i> ¹	. . . . .	<i>vāc-ōbhīyas</i>
G.	<i>vac-avhām</i>	. . . . .	<i>vāc-asām</i>
L.	<i>(vac-ahu) sarahu</i>	. . . . .	<i>vāc-asu</i>
	<i>-ahva arzahva</i>	. . . . .	—
ii. NEUTER (Separate Forms)			
Sg. N.A.V.	<i>vac-ō</i>	. . . . .	<i>vāc-as</i>
Pl. V.A.N.	<i>vac-ā</i>	. . . . .	<i>vāc-āṣṭ</i>

Forms to be observed in GAv. and YAv.

§ 340. In general, GAv. has the same forms as above with the long final vowel, see § 26.

i. MASCULINE—FEMININE—NEUTER.

§ 341. Singular.—

Nom YAv. also uncompounded adj. (see § 338) *aojō* 'strong' Ys. 57.10 beside substantive *aojō* n. 'strength', GAv. *dvazōjō* 'hating' beside *ḡbazōjō* n. 'hatred', cf. Skt *yasās* 'beauteous' (observe accent) beside *yāsas* n. 'beauty'.—Add *harʹnas-ca* n. 'and glory'.

Acc On *uždūhām*, *užqm* f 'dawn', see § 357.

Dat YAv. *rafnanvhaž-ca* 'and for support' — GAv. infin dat. *srāvayeyvhe* 'to announce' (see § 118 Note on *-ye- = -ya-*).

Abl YAv. also (+ postpositive *a* § 222) *zrayanvāda* 'from the sea' Yt. 8.47 — After *a*-decl (+ postpos *a* § 222) *tmanvāda* 'from darkness'.

Gen. YAv. *harʹnanvhas-ca* 'and of glory'.

Loc. YAv. peculiar *zraya* (Yt. 5.38, 8.8), *zrayā* (Ys 65.4), *zrayās* (Yt. 5.4, 8.31) 'in the sea'.—See also § 357 Note 2.

§ 342 Plural —

Nom YAv. *framanavhas-ca* 'kindly-minded'.

Instr. YGAv. also (with variant *-biš* § 21) *vacōbiš*.

Loc. YAv. also (*-ōhu*, *-ōhva* § 39) *ravōhu* 'in freedom', *tēmōhva* 'in darkness'.

ii. NEUTER (Special Forms)

§ 343 Plural:—N.A.V. YAv. add *aojōs-ca* 'powers', GAv. *tēmōs-cā*, 'and darkness'.

§ 344. Transfers to the *a*-declension are very frequent —

¹ See § 33

Singular. Nom. *arš vacō* (masc) 'nightly-speaking', Acc (fem ā-decl) *ravō.vacavhqm* 'whose words go with freedom' Vsp 7 2, Instr. *hvar²na* 'with glory' Yt 10 141, see § 194, Abl. *tmanvāda* 'from darkness' (postpositive *a* § 222) — **Dual.** Dat. *a'pyajavhaz'bya* 'for the two imperishable ones'. — **Plural.** Nom. *anaoštānhō* 'undying' (§ 124 Nom. end, stem **aoša-* beside *aošah-*), *ma'nyavasā* (nom pl masc) 'following the will (*vasah-*) of the Spirit' Yt 10.128, beside *ma'nyavasānhō*, Instr. *sravāiš* 'with words'

(β) Stems in *-yah*.—Comparative Adjectives

§ 345. The stems in *-yah* (Skt. *-yas* or *-īyas* § 68) are found in the comparative degree of adjectives. They show an original double form of stem for masculine and neuter, strongest stem *-yāh*, strong stem *-yah*. The superlative *-iš-ta* presents the weak stem. The Skt. has *-yās*, *-yas*, *-is-ṭha*, cf. Brugmann, *Grundriss* ii. § 135 Anm 5 — The corresponding feminine form has *-yehī-* (i e strong stem + ī-declension § 257) e. g. Av *aspō.staoyehiš* (nom pl. fem) 'greater than a horse'.—Cf. Whitney, *Skt. Gram* § 463 seq.

i. MASCULINE.

§ 346. Av. *nā'dyah* 'weaker', *masyah* 'greater', *kasyah* 'less', *āsyah* 'swifter', *frāyah* 'more', *vakyah* 'better'.

	Av	Singular:	cf Skt
N.	(<i>nā'd-yā</i>) <i>masyā</i>	. . . . .	<i>srē-yān</i>
A.	<i>nā'd-yānhən</i>	. . . . .	<i>srē-yāsām</i>
D.	(<i>nā'd-yānhe</i>) <i>kasyānhe</i>	. . . . .	<i>srē-yasē</i>
G.	<i>nā'd-yānhō</i>	. . . . .	<i>srē-yasām</i>
Dual:			
N A.V.	(<i>nā'd-yānha</i>) <i>āsyānha</i>	. . . . .	<i>srē-yāsāu</i>
Plural:			
N.V.	(<i>nā'd-yānhō</i>) <i>masyānhō</i> ¹	. . . . .	<i>srē-yāsās</i>
I.	(<i>nā'd-yebīš</i>) <i>frāyebīš</i>	. . . . .	<i>srē-yōbhis</i>
G.	(<i>nā'd-yānhqm</i>) <i>vānhāhqm</i> ²	. . . . .	<i>srē-yasām</i>

ii. NEUTER (Separate Forms)

Sg. N.A.V. *mas-yō* *srē-yas*

¹ See Haug, *Zand-Pahlavi Glossary* p 48, 16.—² See § 134.

Forms to be observed in GAv. and YAv.

§ 347. **i. MASCULINE. Singular:** Nom GAv. observe *vahyō* 'melior' (see § 133 on *h*), Acc. (from strong stem) *vanhanhəm* 'meliozem' (see § 134 on *nh* = orig. *sy*), cf. Skt. *kanīyāsam* 'younger', Whitney, *Skt. Gram.* § 465 c. — Observe in paradigm Dual, Plural Nom **yavha*, **yanhō* (1 e strong stem) opposed to Skt **yāsāu*, **yāsas* (1 e strongest stem) — **ii. NEUTER. Singular.** Nom. YAv observe *vanhō* 'melius' § 134, GAv. *vahyō* 'melius' § 132 On YAv *ašō*, GAv. *ašyō* 'worse', see § 162

(γ) Stems in *-vah*.—Perfect Active Participles.

§ 348. The stems in *-vah* are perfect active participles used adjectively. They show a double form of stem for masculine and neuter: strongest stem *-vah*, weak stem *-uš*. The Skt. has *-vās*, *-us*, cf Brugmann, *Grundriss* ii. § 136 Anm 6 — The corresponding feminine form has *-uṣī-* (i. e. weak stem + *i*-declension § 257) e. g. Av. *vīpuṣi* (nom.), *vīpuṣīm* 'knowing', see § 86 on *p*.—Cf Whitney, *Skt. Gram.* § 458 seq.

MASCULINE—NEUTER.

§ 349. Av. *vid-vāh*, YAv. *vīd-vah*, GAv. *vīd-vah*. 'knowing' = Skt *vidvās*.

Av. *dad-vah* 'creator', **rīrīp-vah* 'having died'

	Av	Singular:	cf. Skt.
N.	<i>vīd-vā</i>	. . . . .	<i>vid-vān</i>
A	<i>*vīd-vānham</i> ¹	. . . . .	<i>vid-vāsam</i>
I.	<i>vīp-uša</i> ²	. . . . .	<i>vid-ūṣā</i>
D.	<i>vīd-ušē</i> (GAv)	. . . . .	<i>vid-uṣē</i>
Abl.	(<i>vīp-ušaṭ</i>) <i>daḥuṣaṭ</i> ²	. . . . .	see gen.
G.	<i>vīd-ušō</i> (GAv)	. . . . .	<i>vid-ūsas</i>
Plural			
N.	<i>vīd-vānho</i>	. . . . .	<i>vid-vāsas</i>
I	(<i>vīp-ūžbīš</i>) <i>dadūžbīš</i> (GAv)	. . . . .	<i>vid-vādabhis</i>
G	(<i>vīp-uṣam</i>) <i>*rīrīpūṣam</i>	. . . . .	<i>vid-ūsām</i>

Forms to be observed in GAv. and YAv.

§ 350. **Singular:** Nom YGAv also (from weak stem) *mamnūš* 'having thought' Yt 8 39, *vīpuš* 'knowing' Vd 4.54, *yaštuš* 'having striven', Haug,

¹ See Vsp 19 1, Yt 10 35 — ² See § 86

ZPhl. Gloss. p. 166, 565, *vīduš* (GAv) 'knowing' Ys. 458, *vāunuš* 'having won' Ys. 28.5, cf. Whitney, *Skt. Gram.* § 462c, and Bartholomae, in *K.Z.* xlix p. 531 = *Flexionslehre* p. 111, —Voc. YAv. (nom. as voc.) *vīspō.vīdvo* 'O all-knowing one' Vd. 1926 —Plural: Uncertain whether acc. pl. or gen. sg. *dadužō* Ys. 58.6

Note On the interchange of *d*, *ḍ*, *ḥ* see §§ 82, 83, 86

§ 351 Transfers to the *a*-decl. may be found. e.g. dat. pl. Av. *viḥuḥazībyas-ca*.

(b) Radical Stems in *-h* (= orig. *-s*).

(a) Stems in *-āh* (= orig. *-ās*).

§ 352. To this division (masculine, feminine and neuter) belong simple nouns like Av. *māh*-m. 'moon' (Skt. *mās*-), *āh*-n. 'mouth' (Skt. *ās*-) and the compounds of Av. *-dāh*- 'giving, doing'. The forms have all the long vowel *ā* (*ā*). — Cf. Horn, *Nominalflexion im Avesta* p. 4 seq., and Lanman, *Noun-Inflection in the Veda* p. 493 seq.

MASCULINE—FEMININE—NEUTER.

§ 353. Av. *-yāh* YGAv. *hudāh*-, *hudāh*- 'beneficent' = Skt. *sudās*-.

Av. *yās*-n. (metrically dissyllabic) 'decision', *akō.dāh*- 'maleficent'.

	Av	Singular:	cf. Skt.
N.V.	<i>hud-ā</i>	. . . . .	<i>sud-ās</i>
A.	<i>hud-āvham</i>	. . . . .	<i>sud-āsam</i>
I.	<i>hud-āvha</i>	. . . . .	<i>sud-āsā</i>
D.	<i>hud-āvhe</i>	. . . . .	<i>sud-āse</i>
Abl.	<i>hud-āvhaṭ</i>	. . . . .	see gen.
G.	<i>hud-āvho</i>	. . . . .	<i>sud-āsas</i>
L.	<i>(hud-āhi) yāhi</i>	. . . . .	<i>sud-āsī</i>
Plural:			
N.V.	<i>hud-āvhiō</i>	. . . . .	<i>sud-āsav</i>
A.	<i>hud-āvho</i>	. . . . .	<i>sud-āsas</i>
I.	<i>(hud-āvbiš) akō.dābiš</i>	. . . . .	—
D.	<i>hud-āvbyō</i>	. . . . .	—
G.	<i>hud-āvham</i>	. . . . .	<i>sud-āsām</i>

Forms to be observed in GAv. and YAv.

§ 354 Plural: Instr. and Dat often show MS authority for *ābiš*, *ābyō*, the form in *-ō-* above, apparently arises from orig *ās* being treated as if final, i e before *ābiš*, *ābyō*—pada endings.—Observe Nom. Pl *zarrāzdō* (GAv).

§ 355 Transfers to the *a*-declension occur e g Singular: Nom *māvkhō* 'moon' Yt 10 142 (cf Skt. *māsas* nom), Dat *māvkhāi*, Gen. *māvhahe* beside *māvkhō*, Voc *duzda* 'O malevolent one' § 234 b.

Note The acc sg. *uštqm* 'giving understanding' nom propr. is perhaps to be explained as formed after the radical *ā*-decl § 250, cf Skt. *vayō-dhām*—cf Brugmann, *Grundriss* II § 134, 1², Lanman, *Noun-Inflection* pp 555, 443, 446

(β) Like radical *āh*-Stems.

§ 356 Declension of Av *mazdāh*- f. 'wisdom, Mazda', Anc. Pers. *-mazdāh*—Skt *-mādhas*-. This word like *uštāh*-, *uštah*-, § 357, is after all¹ best considered a contract noun, cf dat sg. GAv (trissyllabic) *mazdāi* (i e *mazdā(h)-ē*), acc sg GAv. (trissyllabic) *mazdqm* (i. e. *mazdā(h)-am*), gen sg GAv (trissyllabic) *mazdō* (i e *mazdā(h)-as*), nom. pl. GAv (trissyllabic) *mazdōs-cā* (i. e. *ā(h)-as*) The forms are as follows—

Singular. Nom. *mazdō* (dissyllable GAv), Acc. *mazdqm*, Dat *mazdāi*, Gen *mazdō*, *mazdōs-ca* (YAv), *mazdōs-cā* (trissyl GAv), Voc (*a*-decl) *mazda* (YAv), *mazdā* (GAv).—Plural. Nom Voc. *mazdōs-cā* (GAv.)

§ 357 Here may be added Av *uštāh*-, *uštah*- f. 'dawn' = Skt *usās*-, *usās*-.—Singular. Acc *uštūhəm*, *uštqm* (cf Skt. *usāsam*, *usāsam*, *usām*)—Plural. Acc. *uštō* (cf Skt *usās*), Gen *uštūhqm* (cf Skt. *usāsām*), Loc *uštahva*

Note 1. Parallel, are the sg. nom. acc. Av *huvāpō*, *huvāpqm* 'beneficent' = Skt *svāpās*, **svāpām*.

Note 2 An instance of contraction in orig *as*-stem § 339 similar to the above, seems to be the loc. sg *zrayāi* (trissyllabic) 'in the sea' Yt 54, 831 (= *zraya(h)e* like *vazjahe*, *arīzāhe*) But another explanation for *zrayāi* may be suggested viz mistake in writing *āi* for *ahī* due to Pahlavi script.—See further, § 341.

Note 3. Transfer to the *a*-declension, sg. nom *huvāpō* 'beneficent'

(c) Derivative Stems in *-iš*, *-uš*.

§ 358 The examples are not numerous. The words are chiefly neuter. There is no vowel-gradation.—Cf Whitney, *Skt. Gram.* § 414.

§ 359. Av *sna'pīš-* n 'weapon'.—Singular: Nom. Acc. (neut) *sna'pīš*, Acc. (masc. adj) *niḍā.sna'pīšm* 'having weapons laid down', Instr *sna'pīša*, Gen. *hadišas-ca* 'of the abode', Loc. *vīpīši* 'at the judgment' (Geldner) — Dual: Instr. *sna'pīšbha*.—Plural: Gen *sna'pīšqm*.

Note. Transfers to the *a*-decl. occur e. g. sg. gen *hadišahe* 'of the abode'.

§ 360. Similar are the *uš*-nouns Av *ar'duš-* n 'assault, battery'.—Singular: Nom. *ar'duš*, Instr *ar'duša*, Loc. *tanuži* 'in person'.—Plural: Gen *ar'dušqm*.

ADJECTIVES.

FEMININE FORMATION—COMPARISON.

§ 361. The declension of adjectives, as agreeing exactly with that of nouns, is treated above.

§ 362. **Feminine Formation.** The adjective *a*-stems masc. neut. form their corresponding feminine in *-ā* or *-ī*. The consonant stems and *u*-stems show regularly the fem. in *-ī*, before which the adjective stem usually appears in its weak form.

(1) With *-ā*. Av. *haurva-* (m. n.), *haurvā-* (f.) 'whole'; *sūra-* (m. n.), *sūrā-* (f.) 'mighty'; *ugra-* (m. n.), *ugrā-* (f.) 'strong'; *aspa-* (m.) 'horse', *aspā-* (f.) and *aspī-* (f.) 'mare'.

(2) With *-ī*. Av. *rava-* (m. n.), *ravī-* (f.) 'broad, smooth'; *spitāma-* (m. n.), *spitāmī-* (f.) 'belonging to Spitama'; *daēva-* (m. n.), *daēvī-* (f.) 'devilish'.—*ašavan-* (m. n.), *ašaonī-* (f.) 'righteous', *bərəzan̄t-* (m. n.), *bərəzaitī-* (f.) 'high, great', *vidvāh-* (m. n.), *vīpūšī-* (f.) 'knowing', *dātar-* (m.), *dāprī-* (f.) 'giving, giver'; *prātar-* (m.), *prāprī-* (f.) 'protector, nurturer'; *vanhu-* (m. n.), *vanuhī-* (f.) 'good', *driju-* (m. n.), *drīvī-* (f.) 'poor'

§ 187

¹ For different views on the subject see Horn, *Nominalflexion im Avesta* p 5, Brugmann, *Grundriss der vergl. Gr.* II § 133², but II § 134, 1².

§ 363 **Comparison of Adjectives.** In Avesta as also in Sanskrit, there are two ways of forming the comparative and superlative degrees of adjectives — (1) *-tara-*, *-təma-* and (2) *-yah-*, *-išta-* added to the stem. The corresponding feminine to these is *-tarā-*, *-təmə-* and *-yehi-* (§ 34), *-ištā-* according to rule, § 362.

(1) *-tara-* (comparative), *-təma-* (superlative).

§ 364. Before *-tara-*, *-təma-*, adjectives whose stem ends in *a* appear commonly in the form *ō* as in noun compounds. The *a*-stems may, however, retain *a* unchanged, as in Sanskrit. Other stems commonly remain unchanged, appearing in the weak form if they have one.

<i>baēšazya-</i> 'healing',	<i>baēšazyōtara-</i> , <i>baēšazyōtəma-</i>	
<i>srīra-</i> 'fair',	<i>srīrōtara-</i> ,	—
<i>aka-</i> 'bad',	<i>akatarā-</i> ,	—
<i>huyašta-</i> 'well-sacrificed',	<i>huyaštara-</i> ,	—
<i>hubao'di-</i> 'sweet-scented',	<i>hubao'dītara-</i> , <i>hubao'dītəma-</i>	
<i>ašaojah-</i> 'very strong',	<i>ašaojastara-</i> , ¹ <i>ašaojastəma-</i>	
<i>yāskər²t-</i> 'energetic',	<i>yāskər²stara-</i> , ² <i>yāskər²stəma-</i>	
<i>amavant-</i> 'strong',	<i>amavastara-</i> , ² <i>amavastəma-</i>	
<i>yaētvaḥ-</i> 'having striven',	—	<i>yaētūštəma-</i>

(2) *-yah-* (comparative), *-išta-* (superlative).

§ 365. Before *-yah-*, *-išta-*, the adjective reverts to its original simple crude stem without formative suffix:

<i>maz-</i> 'great',	<i>mazyah-</i> ,	<i>mazišta-</i>
<i>mas-</i> 'great',	<i>masyah-</i> ,	—
<i>vavhu-</i> } 'good',	<i>vahyah-</i> (GAv.),	<i>vahišta-</i>
<i>vohu-</i> }	<i>vavhah-</i> (YAv.), ³	
<i>ās-u-</i> 'swift',	<i>āsyah-</i> ,	<i>āsišta-</i>
<i>ak-a-</i> 'bad',	<i>ašyah-</i> (GAv.),	<i>acišta-</i>
	<i>ašah-</i> (YAv.), ⁴	

¹ Cf § 109. — ² § 151 — ³ §§ 132, 134. — ⁴ § 162

Note 1. Some few adjectives, in appearance at least, show both forms of comparison, as above *aka-* 'bad', *akatarā-*, and to this also (cf. Note 2) *aṣṣyah-*, *aciṣṭa-*, so superlative *aṣṣaojīṣṭa-* beside *aṣṣaojastarā-*, *aṣṣaojastama-* to *aṣṣaojah-* 'very strong'

Note 2. As seen also above, comparatives and superlatives may be more or less mechanically attached to a positive of similar meaning and containing the same crude stem, see § 365. e. g. to *taḥ-ma-* 'strong', the comparative *taḥṣyah-*, superl. *taḥciṣṭa-* beside *taḥmōtama-*, et al

Note 3. The *an-*stems sometimes follow the analogy of *ant-*stems in their comparison. e. g. *varṣṣhavan-* 'victorious', comparat *varṣṣhavadastarā-*, superl. *varṣṣhavadastama-*, *aṣṣavan-* 'righteous', *aṣṣavadastama-*, *varṣṣhajan-* 'victorious', *varṣṣhajasstarā-*, *varṣṣhajasstama-*.

NUMERALS.

§ 366 The numerals in Avesta correspond generally in form and in usage to the Sanskrit equivalents.— Cf. Whitney, *Skt. Gram.* § 475 seq

Cardinals.

Av.	cf. Skt.	Av.	cf. Skt.
1. <i>aēva-</i>	—	10. <i>dasa</i>	<i>dāsa</i>
2. <i>dva-</i>	<i>dvā-</i>	20. <i>vīsati</i>	<i>viśati-</i>
3. <i>pri-</i>	<i>tri-</i>	30. <i>prisat-</i>	<i>triśat-</i>
4. <i>caḥwar-</i>	<i>catvār-</i>	40. <i>caḥwar²sat-</i>	<i>catvār²śat-</i>
5. <i>pañca</i>	<i>pāñca</i>	50. <i>pañcāsāt-</i>	<i>pañcāśāt-</i>
6. <i>hšvaš</i>	<i>śaṣ</i>	60. <i>hšvašti-</i>	<i>ṣaṣti-</i>
7. <i>hapta</i>	<i>saptā</i>	70. <i>haptāti-</i>	<i>saptati-</i>
8. <i>ašta</i>	<i>aṣṭā</i>	80. <i>aštāti-</i>	<i>aṣṭi-</i>
9. <i>nava</i>	<i>nāva</i>	90. <i>navāti-</i>	<i>navati-</i>
10. <i>dasa</i>	<i>dāsa</i>	100. <i>sata-</i>	<i>satā-</i>
Av		Av.	
100. <i>sata-</i>		600. <i>hšvaš sata</i>	
200. <i>duye sate</i>		700. <i>hapta sata</i>	
300. <i>tišarō sata</i>		800. <i>ašta sata</i>	
400. <i>caḥwārō sata</i>		900. <i>nava sata</i>	
500. <i>pañca sata</i>		1000. <i>hazapra-</i>	
		10000. <i>baēvar-</i>	

§ 367. The numbers from 11—19, as far as they occur, are made up as in Skt.. e. g. Av. *dvadasa* '12' = Skt. *dvādasā*, Av. *pañcadasa* '15' = Skt. *pāñcadasa*. See below under Ordinals, § 374b.

Note. Observe, the common forms Av. *prisata-* '30' and *caḥwar²-sata-* '40' arise from transfer of *prisat-* etc to the *a*-decl. The strong form *prisanti-* is to be sought in *prisat* (orig. nom but crystallized form), etc.

§ 368 In composite numbers the lesser numeral precedes, and *ca—ca* connects the terms e. g. Av. *pañcāca vīsatica* '25'; *prayasca prisaśca* '33', *pañcāca caḥvarśa-tamca* '45', etc.

Note. The first member is sometimes put in the sociative instrumental case, e. g. Av *nava salāiš hazarāmca* 'one thousand and nine hundred'.

Declension of Cardinals.

§ 369. (1) Declension of Av. *aēva-* (m n.), *aēvā-* (f.) 'one, alone' (singular)

i—ii. MASC. NEUT. Sg Nom. *aēvō*, Acc. *ōyūm* (§ 63 Note 2), or (abbreviated spelling) *ōim*, *aoim*, Instr *aēva*, Gen *aēvahe*, Loc. *aēvahmī* (§ 443) —iii. FEM. Sg. Nom. *aēva*, Acc. *aēvaṃ*, Gen *aēvanhō* (§§ 443, 134)

§ 370. (2) Declension of Av. *dva-* 'two' = Skt. *dvā-* (dual)—cf. Whitney, *Skt. Gram.* § 482 b

Du N A V *dva* (m), *duye* (f. n.), I D Abl *dvaizōya*, G L. *dvayō*.

Note Observe *dvaiz-ca* Yt 197 beside *duye* § 190

§ 371. (3) Declension of Av. *pri-* (m. n.), *tišar-* (f.) 'three' = Skt *trī- tisār-* (plural)—cf. Whitney, *Skt. Gram.* § 482 c.

i—ii. MASC. NEUT. Pl. Nom *prāyō*, Acc *prāyō*, Dat. Abl. *prīdyō*, Gen *prayam* —iii. FEM. Nom *prāyō*, Acc *tišārō*, *tišrō*, *tišra*, Gen *tišram*, *tišranam* (ā-decl).

Note Observe *prāyō* (above) is from strongest stem, cf. § 235.—Also *prāyas-ca*, on ā cf § 19 b —Also neut (like fem. § 232) *tišrō*.

§ 372. (4) Declension of Av *caḥvar-* (m n.), *catanhar-* (f) 'four' = Skt *catvār-*, *cātasar-* (plural)—cf. Whitney, *Skt. Gram.* § 482 d

i. MASC. Pl. Nom *caḥwārō*, *caḥwāras-ca* (§ 19 b), Acc *caḥwārō*.

—ii. FEM. Acc *catanrō* Yt 1444

§ 373 (5) Declension of numerals from 5—10 —The following instances of gen. pl occur, Av *pañcanam*, *navanam*, *dasanam*, cf. Skt. *pañcāndm*, Whitney, *Skt. Gram.* §§ 483, 484

§ 374 Declension of remaining cardinals —20 *vīsa'ti* indeclinable, 30 *prisa'tm* (nom acc. neut), *prisa'tanam* (gen pl), 40 *caḥvārśatm-ca* (§ 19 b), 50 *pañcāsatm*, *pañcāsaḥiś-ca* (§ 19 b), 60—70 *hūvaśtīm* (acc sg

fem } etc., also *navatīṣ-ca* (acc. pl. fem. beside *navatīm*).—100—1000 *sata-*, *hazavra-* as neut nouns, *a-decl.* § 237—10000 *baṇvar* (acc. sg.), *baṇvarāu* (dat sg *a-decl* § 237), *baṇvan* (acc pl), *baṇvarāḥ* (instr. pl) cf. 336.

Ordinals.

	Av.	cf. Skt.		Av.	cf. Skt.
1st	<i>fratēma-</i> <i>paor̥ya-</i>	<i>prathamā-</i> <i>pūrvyā-</i>	11th	<i>āēvaṇḍasa-</i>	—
2nd	<i>bitya-</i>	<i>dvitīya-</i>	12th	<i>dvadasa-</i>	<i>dvādasā-</i>
3rd	<i>pr̥itya-</i>	<i>tr̥tīya-</i>	13th	<i>pr̥idasa-</i>	<i>trayōdasā-</i>
4th	<i>tūr̥ya-</i>	<i>tīrya-</i>	14th	<i>caprudasa-</i>	<i>caturdasā-</i>
5th	<i>puḥḍa-</i>	<i>pañcathā</i> ¹	15th	<i>pañcadasa-</i>	<i>pañcadasā-</i>
6th	<i>ḥṣṭva-</i>	—	16th	<i>ḥṣvaś.dasa-</i>	<i>ṣoḍasā-</i>
7th	<i>haptapa-</i>	<i>saptātha-</i>	17th	<i>haptadasa-</i>	<i>saptadasā-</i>
8th	<i>aṣṭēma-</i>	<i>aṣṭanā-</i>	18th	<i>aṣṭadasa-</i>	<i>aṣṭādasā-</i>
9th	<i>nāuma-</i> (§ 64)	<i>navamā-</i>	19th	<i>navadasa-</i>	<i>navadasā-</i>
10th	<i>dasēma-</i>	<i>dasamā-</i>	20th	<i>vīṣaṣṭēma-</i>	—

100th Av. *satōtēma-* = Skt. *śatatamā-*.

1000th Av. *hazavrōtēma* = Skt. *śahasratamā-*.

Note 1. The ordinals as adjectives are declined according to the *a-decl.* § 236 seq

Note 2 Av. *ḥṣṭva-* 'sixth' has fem. *ḥṣṭvī-*, cf. § 362.

Note 3. Av. *pr̥isata-* as 'thirtieth' is found

Numeral Derivatives.

§ 375 Numeral Adverbs Av *hak̥r̥ṣṭ* 'once' = Skt. *śakt̥*, Av *biṣ* 'twice' = Skt. *dvīs*, Av *pr̥iṣ* 'thrice' = Skt. *tris*, Av *capruṣ* 'four times', cf. Skt. *catūs*, Whitney, *Skt. Gram* § 489.—Also with *ā* Av *āḥv̥tīm* 'for the second time', *āḥr̥tīm* 'for the third time, thrice', *āḥtūr̥īm* 'for the fourth time'.—Likewise some others.

§ 376. Multiplicative Adverbs · Suffix *-vaṇt-*—Av. *biṣvaṇt* 'two-fold', *pr̥iṣvaṇt* 'three-fold', *vīṣav̥tūṇ* 'twenty-fold' (nom. masc), *pr̥isav̥tūṇ* 'thirty-fold', etc.—Suffix *-ḥva* e.g. *pr̥isata-ḥvam* 'thirty-fold', etc

Note. Here also might be added a number of other words *pr̥iṣva-* 'a third' et al., but they belong rather to the dictionary.

¹ Cf Whitney, *Skt. Gram.* § 487.

PRONOUNS.

§ 377. Pronominal declension in Avesta agrees in its main outlines with the Sanskrit. A synopsis of the Pronouns in Avesta may be given as follows —

SYNOPSIS OF PRONOMINAL- DECLENSION.	1. Personal	A. Gender not distinguished
		a. First person <i>azəm</i> .
		b Second person <i>tūm</i> .
		c. Third person, <i>hē</i> and other forms
	2 Relative — Pronoun <i>ya-</i> .	B Gender distinguished.
	3. Interrogative — Pronoun <i>la-</i> . (Indefinite.)	
	4. Demonstrative	a. Demonstrative <i>ta-</i> (<i>hvō</i>).
		b Demonstrative <i>aēta-</i> .
		c Demonstrative <i>aēm</i> (<i>a-</i> , <i>i-</i> , <i>ima-</i> , <i>ana-</i>).
		d. Demonstrative <i>ava-</i> (<i>hāu</i>).
	5. Other pronominal Words and Derivatives.	
		(Possessive)
		(Reflexive)
		(Adjectives declined' pronominally)

§ 378. **General Remark.** Most of the pronouns in Avesta are closely parallel with those in Sanskrit, and like the latter they show also many marked peculiarities. They are generally made up by combining a number of different stems. The principal points to be observed in regard to their inflection are the following:

i—ii. MASCULINE—NEUTER.

§ 379. Singular —

Nom. Acc. Neut. Commonly the suffix *-t* = Skt. *-t* (*ṭ*) — Sometimes in later texts of the YAv. instead of *-t*, the ending *-m*, like the neuter ending of the noun-declension, is found e g *yim*, *aom*

Dat. Abl Loc. Show an inserted element *-hm-* = Skt. *-sm-*.—The dat. sg. of the two personal pronouns ends in *-hya* (*-vya*), *-byō* = Skt. *-bhya(m)*, Whitney, *Skt. Gram.* § 492 a.—The loc. sg. in YAv. may take postpositive *a* as in the noun-declension, see § 222

§ 380. Plural —

Nom. (Acc.) The pronominal *a*-stems make this case end in *e*. This form in *e* often serves also as accusative

Gen. Shows *-ṣqm* = Skt. *-sām*.—The 'genitives' *ahmākəm*, *yūṣmākəm*, *yavākəm*, as in Skt., are really crystallized cases nom acc neut of possessives

Loc. In YAv. the loc. pl may take postpositive *a* as in the noun-declension, see § 224 Similarly also in fem loc pl.

iii. FEMININE.

§ 381 Singular —

Dat Abl Gen. Loc. Show an inserted element *-hy-* (*-hy-*), *-vḥ-* = Skt. *-sy-*.

§ 382 Plural.—

Gen. Shows *-vḥqm* = Skt. *-sām*

§ 383. Interchange of Neuter with Feminine Forms.

As in the nouns § 232, so also in the pronouns the neuter plural often assumes the form of the feminine or rather interchanges with it—See also Johannes Schmidt, *Pluralbildungen der indogerm Neutra* pp. 21, 260, etc.

Note In formulaic passages, especially in the Yashts (e.g. Yt 5.13, 15), masc. forms *yephe*, *a'pḥe*, *ahmāi* are sometimes used instead of the proper fem. forms. This arises from the mosaic character of such passages

§ 384. General Relative Case is found in YAv. in the instances of *yāiṣ* as plural, cf. § 229.—For the treatment of *yō*, *yaṭ*, *yim* as stereotyped case (plural and singular) see under Syntax.

A. GENDER NOT DISTINGUISHED.

i. Personal Pronouns.

§ 385. The first and second personal pronouns, as in Skt., show many peculiarities and individualities of inflection Some cases also use two forms, a fuller and a briefer form, according to the position of the pronoun in

the sentence, whether accented, unaccented, or enclitic. Furthermore, on the third personal pronoun, see § 394 seq

§ 386. (a) **First Person**, Av. *azəm* 'I' = Skt. *ahám*.

	Av.	Singular:	cf. Skt.
N.	<i>azəm</i>		<i>ahám</i>
A.	<i>maq̄m</i> ; <i>mā</i> (encl)		<i>mām</i> , <i>mā</i>
D.	<i>māvōya</i> ¹ , <i>mē</i> (encl.)		<i>māhyam</i> , <i>mē</i>
Abl.	<i>maṭ</i>		<i>mát</i>
G.	<i>mana</i> , <i>mē</i> (encl)		<i>māma</i> , <i>mē</i>
Plural:			
N.	<i>vaēm</i> ²		<i>vayām</i>
A.	<i>ahma</i> ³ , <i>nō</i> (encl)		<i>asmān</i> , <i>nas</i>
D.	<i>ahmaḥbyā</i> (GA _v), <i>nō</i> (encl)		<i>asmābhyam</i> ; <i>nas</i>
Abl.	<i>ahmaṭ</i>		<i>asmát</i>
G.	<i>ahmākəm</i> , <i>nō</i> (encl)		<i>asmākam</i> , <i>nas</i>

Forms to be observed in GA_v. and YA_v.

§ 387. GA_v. has in general the same forms as YA_v, but shows also a number of peculiarities to be marked, these are likewise occasionally found in YA_v., perhaps borrowed

§ 388. **Singular:**—

Nom. GA_v. *azəm*, § 32.—Also once (unaccented or proclitic) *as-ciṭ* Ys 46.18.

Dat YA_v. the form *māvōya* before *-ca*, *-ciṭ*, § 386 Note 1 —GA_v *maḥbyā*, *maḥyō*, and (encl.) *mōi*.

Gen. Observe gen Av *mana* (note *-n-*) contrasted with Skt. *māma* (*-m-*).

§ 389 **Plural:**—

Nom GA_v. (sporadic) nom. pl. unaccented (second place in sentence) *vš* Ys 40.4, cf Skt. *va-yām*, cf § 393.

Acc GA_v. regularly *nō*, cf also at Vsp. 15.2 = Ys. 15.3 *nō*, Gāthā reminiscence, see § 387

Dat GA_v. *ahmaḥbyā* (above), *ahmāi*, and (encl) *nš*, cf also at Vsp. 12.4 *nš*, see § 387

Gen. GA_v also (unaccented) *ahmā*, *šhmā*, and (encl) *nš*.

¹ Also before *-ca*, *-ciṭ* written *māvōya*. See also § 388

² i. e. *vayām*, § 64.

³ Yt 1.24 variant, i. e. Av. *ahma* = Skt. *asmān*, Av *aspa* = Skt *ásvān*

§ 390. (b) **Second Person**, Av tūm 'thou' = Skt. *tvāmi*.

	Av	Singular:	cf. Skt.
N.	<i>tūm</i> ¹ ; <i>tū</i>		<i>tvām</i>
A.	<i>ṭwam</i> ; <i>ṭwā</i> (encl.)		<i>tvām</i> , <i>tvā</i>
I.	<i>ṭwā</i> ²		<i>tvā</i> (Ved)
D.	<i>taṭbyā</i> (GAv.); <i>tē</i> (encl.)		<i>túbhyaṃ</i> , <i>tē</i>
Abl.	<i>ṭwaṭ</i>		<i>tvát</i>
G.	<i>tava</i> ; <i>tē</i> (encl.)		<i>táva</i> ; <i>tē</i>
Dual:			
G	<i>yavākəm</i> ³		—
Plural:			
N.	<i>yūžəm</i>		<i>yūyám</i>
A.	<i>vō</i> (encl.)		<i>vas</i>
D.	<i>yūšmaoyō</i> , <i>ḥšmāvōya</i> ; <i>vō</i> (encl.)		<i>yusmábhyaṃ</i> , <i>vas</i>
Abl.	<i>yūšmaṭ</i>		<i>yusmát</i>
G.	<i>yūšmākəm</i> ; <i>vō</i> (encl.)		<i>yusmākam</i> , <i>vas</i>

Forms to be observed in GAv. and YAv.

§ 391. GAv. has in general the same forms as YAv., but shows also a number of peculiarities to be marked; these are likewise sometimes found in YAv, perhaps borrowed.

§ 392. **Singular:**—

- Nom GAv. *tvəm* (cf §§ 32, 93 Note 1), *tū*.
 Dat. GAv. *taṭbyā* (above), also *taṭbyō*, and (encl.) *tōi*.
 Gen. GAv. *taṭvā*, *tōi* (encl.) see § 56.

§ 393. **Plural:**—

- Nom GAv. also *yūš* i. e. Av. *yūš* Skt *yū-yám*. Av *vš* (§ 389). Skt. *va-yám*
 Acc.: GAv. regularly *vō*.
 Dat GAv. *yūšmaṭbyā*, *ḥšmaṭbyā*, *vš* (encl.), cf. also YAv. (Gāthā reminiscence) *vš* Ys 14.1, etc.
 Abl. GAv. also *ḥšmaṭ*.
 Gen GAv. *ḥšmākəm* and (encl.) *vš*.—Also *ḥšmā* Ys. 43.11.

¹ i. e. *tvəm*, see § 63.

² Ys 43.10.

³ Fr 61 and Haug, *ZPhl Glossary* pp 3, 46, see § 68 Note 3, cf. Skt. *yuvākū*, see § 380

§ 394. (c) **Third Person**, Av *hē* (*hē*) *hē* (*hē*) and other forms.

The proper third personal pronoun *hīm*, *hē* etc. (enclitic) is defective, its deficiencies are partly supplied by the demonstrative pronoun, and partly by enclitic forms of *di-*, *i-* used with personal force. These latter show distinction of gender, but they may best be included here.

§ 395. The following forms of the proper third personal (often used anaphorically, sometimes used reflexively, see also § 416) occur in GYAv.; they are all enclitic.

Singular. Acc. *hīm* (GYAv.), Dat Gen. *hē* or *hē* § 155 (YAv.), *hōi* (GAv.). — **Dual.** N.A.V. *hī* (GAv.). — **Plural.** Acc. *hīš* (GYAv.).

Note 1. The form *hē* dat. gen sg. seems in some passages in YAv. to serve as plural. See under Syntax.

Note 2. With the above Avesta forms compare Skt acc sg *sim*; Prakrit dat gen. *sē* — all enclitic. See Wackernagel in K.Z. xxiv p. 605 seq.

§ 396. Similar to *hē* in usage are the forms from stem YAv. *di-* — likewise enclitic:—

Sg. Acc. *dīm* m. f., *diš* n — Pl. Acc. *dīš* m f., *dī* n Ys. 65.8.

§ 397. Of like usage (cf also § 422), is stem G(Y)Av. *i-* enclitic — sometimes employed almost pleonastically —

Sg. Acc. *īm* m., *iš* n. (GAv.), *ī* (YAv., particle). — Du N.A.V. *ī*. — Pl. Nom *ī* n., Acc *iš* m., *ī* n

§ 398. On *hvō*, *hvōvōya* used as personal (and reflexive) see §§ 416, 436 Note 3.

B. GENDER DISTINGUISHED.

2. Relative Pronoun.

§ 399. **Relative** Av. *ya-* 'who, which' = Skt. *yā-*.

The relative stem *ya-*, *yā-* = Skt. *yā-*, *yā-*, shows the following forms.—Cf Whitney, *Skt. Gram.* § 508.

i. MASCULINE—NEUTER.

	Av	Singular.	cf. Skt
N.	<i>y-ō</i>	.	<i>y-ās</i>
A.	<i>y-im</i> ¹	.	<i>y-ām</i>
I.	<i>y-ā</i>	.	<i>y-ēna</i>
D	<i>y-ahmāi</i>	.	<i>y-āsmāi</i>
Abl.	<i>y-ahmāṭ</i>	.	<i>y-āsmāt</i>
G.	<i>y-ehe, y-eṇhe</i> ²	.	<i>y-āsya</i>
L.	<i>y-ahmi</i>	.	<i>y-āsmīn</i>
		Dual.	
N.	<i>y-ā</i>	.	<i>y-ā</i> (Ved)
G.	<i>y-ayā</i>	.	<i>y-āyōs</i>
		Plural:	
N.	<i>y-ōi</i>	.	<i>y-ē</i>
A.	<i>y-a</i>	.	<i>y-ām</i>
I.	<i>y-āiś</i>	.	<i>y-āis</i>
D.Abl.	<i>y-āēbyō</i>	.	<i>y-ēbhyas</i>
G	<i>y-āēṣam</i>	.	<i>y-ēsām</i>
L.	<i>y-āēṣū</i> (GAv)	.	<i>y-ēsū</i>

ii. NEUTER.

Sg.	N.A V	<i>y-aṭ</i>	.	<i>y-āt</i>
Pl.	N A.V.	<i>y-ā</i>	.	<i>y-ā</i> (Ved)

iii. FEMININE.

	Singular*	
N.	<i>y-ā</i>	<i>y-ā</i>
A.	<i>y-am</i>	<i>y-ām</i>
Abl.	<i>y-eṇhāṭ, āda</i>	see gen
G.	<i>y-eṇhā</i>	<i>y-āsyaś</i>
L.	<i>y-eṇhe</i> ³	<i>y-āsyaśm</i>
	Plural*	
N.A.	<i>y-ā</i>	<i>y-ās</i>
D.Abl.	<i>y-ābyō</i>	<i>y-ābhyas</i>
G.	<i>y-āvham</i>	<i>y-āsām</i>
L.	<i>y-āku, y-āhva</i>	<i>y-āsū</i>

¹ cf § 30 — ² cf §§ 137, 136, 34 — ³ i. e. **yasyā(m)*, uncertain
Ys. 9.32, cf *aṭṭhe* § 422

Forms to be observed in GAv. and YAv.

§ 400 GAv. has generally the same forms as YAv., but shows also some peculiarities to be marked, these are occasionally found likewise in YAv., perhaps borrowed.

i. MASCULINE—NEUTER.

§ 401 Singular:—

Nom YAv *yas-ca*, *yas' tē*.—In YAv (commonly in late passages, but cf. Yt 10.119) the form *yō* is sometimes found as general relative case, cf § 384, and under Syntax —GAv. *yē*, *yas-cā* (also YAv. borrowed *yē*, cf. § 400).

Acc. GAv. *yēm*, *ym*, see §§ 32, 30

Abl · YAv also *yahmāf*, on *ā* see § 19(b).—GAv. once adverbial *yāf* Ys 36.6 = Ys 58 8, like Skt. *yāt*, cf Whitney § 509 a.

Gen. GAv *yehyā*, see § 132.

Loc. YAv also (with postpos *a* § 380) *yahmya*.—GAv. only *yahmī*.

§ 402. Plural:—

Nom YGAv *yaž-ca*, *yaž-cā* —In YAv (late) a form *yā* as nom 'acc. pl (cf *tā*, § 413) occurs, cf. noun-inflection *a*-stems § 236.

Acc · GAv *yāng*, *yāngs-tū*, *yās-cā*.

Instr. YAv, *yāiī* commonly occurs as general plural case, cf. § 384.

Dat Abl GAv. *yažbyas-cā*.

ii. NEUTER.

§ 403 Singular.—

Nom. Acc YAv also *ym* like neut. noun-declension, but generally in late passages —On *yas-ca* = *yaž-ca* see § 151 Note —GAv *hyaž* (variants *yaž*, *yāž*, e g. Ys 28.9, 30.6 etc).

§ 404 Plural.—

Nom. Acc YAv also neut (like fem § 383) *yō*.

iii. FEMININE.

§ 405 Plural:—

Nom. Acc YAv *yōs-ca*.—Also rare (like neut) *yā*, cf. Ys. 10.78. —GAv. *yōs-cā*.

3. Interrogative Pronoun.

§ 406. Interrogative Av. *-u*, *ka-* 'who, which, what?' = Skt. *kā-*.

The interrogative *ka-*, *kā-* = Skt. *kā-*, *kā-*, is identical in inflection with the relative and requires no full paradigm to be given — Cf. Whitney, *Skt. Gram.* § 504.

i. MASCULINE—NEUTER.

	Av	Singular:	cf. Skt.
N.	<i>k-ō</i>		<i>k-ās</i>
A.	<i>k-am</i> etc		<i>k-am</i>

ii. NEUTER.

Sg. N.A.V	<i>k-aŋ</i> etc.		<i>k-at</i>
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iii. FEMININE.

Sg. N.	<i>k-ā</i> etc.		<i>k-d</i>
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Note. YAv also an instr sg. *kana* = Skt. *kēna* beside Av *kā-*. — YAv. also dat *cahmāi* (indef) beside *kahmāi*, GAv. *cahyā* beside *kahyā*. — YAv. as gen pl (or perhaps fem. sg form = neut.) *kam* m. f.

§ 407. Some special forms of interrogative are worthy of note.

1) Stem *kī-*, *cī-* 'quis' — Sg. Nom. (m. f.) *cīš*, cf. Skt. *nā-kis*, Acc. (m n) *cim*, *cim*, cf Skt *kīm*. — Pl. Nom (m n.) *kaya*, *cayō*. — Neut also Sg. Nom Acc. *cīš*, *cīš*

2) Stem *kati-*, *cati-* 'what, how much' — Sg. Acc (neut) *cati* = Skt. *kāti*.

Note Here also Av *cina-* 'what' — Likewise some forms of the interrogative used adverbially — e g *kaŋ* 'how, nonne'. — *cū* 'how'. Perhaps *kam* Vd. 17.1 (?) — Uncertain *cyavhaŋ* 'how' Ys 44.12 abl. (?) or *cī-avhaŋ* doubtful.

Indefinite.

§ 408. The indefinite force is usually given in Av., as in Skt, by combining a particle *-cīš*, *-cīš* = Skt. *-cī*, *-ca*, *-caŋ* etc, with the interrogative or relative. Sometimes it is added by the particle *-cina* (*-cana* Afr. 3.7 = Skt *-canā*), which is likewise attached to nouns and adjectives, sometimes, again, reduplication of the pronoun (rel interrog) gives an indefinite or a distributive force.

Av. *kahmārcīš* 'to whomsoever' = Skt. *kāsmārcit*, Av. *kaŋpacina* 'howsoever, in any way'; *cayascā* 'qui-

cunque' Ys. 45.5, *cīcā* 'quaecunque' Ys. 47.5 (fr *ci* + *ca*); *yaḥa kaḥaca* 'even as', *kahmi kahmiciṭ* 'in any case whatever', et al.

Note Indefinite negatives are Av *naḥ-ciš* 'no one' = Skt *nā-kis*, Av. *mā-ciš* (imperative) 'no one' = Skt *mā-kis*.

4. Demonstrative Pronouns.

§ 409. (a) Demonstrative Av *ta-* 'this' = Skt. *tā-* The demonstrative stem *ha-*, *hā-*, *ta-* 'ó, ḥ, τó' = Skt. *sá-*, *sā-*, *tá-*, serves also as personal of the third person.— Cf. Whitney, *Skt. Gram.* § 495.

i. MASCULINE—NEUTER.

	Av	Singular:	cf Skt
N.	<i>h-ō</i>	. . . . .	<i>s-ás</i>
A.	<i>t-am</i>	. . . . .	<i>t-ám</i>
I.	<i>t-ā</i>	. . . . .	<i>t-ēna</i>
G.	<i>t-ahe</i> ¹	. . . . .	<i>t-ásya</i>
		Dual:	
N.A.V.	<i>t-ā</i> ² , <i>t-āw</i> ²	. . . . .	<i>t-ā, t-āú</i>
		Plural.	
N.	<i>t-ē</i>	. . . . .	<i>t-ē</i>
A.	<i>t-a</i>	. . . . .	<i>t-ān</i>
I.	<i>t-āiš</i>	. . . . .	<i>t-āis</i>
D.Abl.	<i>t-āēbyō</i>	. . . . .	<i>t-ēbhyaś</i>

ii. NEUTER

Sg. N.A V.	<i>t-aṭ</i>	. . . . .	<i>t-át</i>
Pl. N.A.V.	<i>t-ā</i>	. . . . .	<i>t-ā</i> (Ved.)

iii. FEMININE.

	Singular:	
N.	<i>h-ā</i>	<i>s-ā</i>
A.	<i>t-am</i>	<i>t-ām</i>
	Plural:	
N.A.	<i>t-āw</i>	<i>t-ās</i>

¹ See Vd. 6.29 with v. 1 *ca hē*.—² Yt. 8.22

Forms to be observed in GAv. and YAv.

§ 410 GAv. has in general the same forms as YAv., but shows also some peculiarities, these are occasionally found likewise in YAv, perhaps borrowed.

i. MASCULINE—NEUTER

§ 411 Singular —

- Nom YAv *has-ciŋ*.—Observe *hā* Vsp 12 1 = Skt. *sá*, Whitney, *Skt. Gram.* §§ 498, 176 a, also Av *ažša* § 418 — GAv *hē* Ys 58 4, *hē-cā* Ys 46 1, cf also at Vsp 12 1, Ys. 27.6, YAv (Gāthā reminiscence?) *hē-ca*.
Acc GAv *tām*, see § 32 for *ā*

§ 412 Dual —

- Nom GAv *tāi* Ys 34 11 is probably used as fem du.

§ 413 Plural —

- Nom YAv *taē-ca*.—Also rare (like neut. or *a*-decl) *tā*, cf § 236 — GAv *tāi*, *taē-ciŋ*
Acc YAv also (see nom) *tē*, cf § 380 — Late *tā*. — GAv *tāng*, *tā-cā*, and later dialect *tq* Ys. 63.1 = Ys 15.2

ii. NEUTER.

§ 414 Plural.—

- Acc. YAv. also (like fem., see § 383) *tā*, *tā-cā*.

iii. FEMININE.

§ 415 Plural.—

- Acc. YAv rarely (like neut., cf § 383) *tā* Yt 10 79, cf. similarly *yā* § 405 — GAv *tās-cā*

§ 416 Here is to be added also G(Y)Av. nominative singular *huvō* 'ille, ipse', dative *huvāvōya* (like *mā-vōya*) properly originally reflexive, see §§ 398, 436 N. 1, 3.

Note. In oldest GAv, *huvō* takes the place of demonstr. *hō*, which form does not occur in the metrical Gāthās.

§ 417. (b) Demonstrative Av. *āēta* 'this' = Skt *etā*.

The demonstrative *āēša-*, *āēšā-*, *āēta* 'this, here' = Skt. *ēśā-*, *ēśā-*, *ētā-*, is identical in declension with *ha-*, *hā-*, *ta-* from which it is derived by prefixing *āē-* which makes it the nearer demonstrative The only GAv form noted is

nom sg. fem *aēšā* 12.9 (later GAv) — Cf. Whitney, *Skt. Gram.* § 499 b.

i. MASCULINE—NEUTER.

	Av	Singular.	cf Skt
N.	<i>aēš-ō</i>	. . . . .	<i>zṣ-ās</i>
A.	<i>aēt-am</i>	. . . . .	<i>zṣ-ām</i>
I.	<i>aēt-a</i>	. . . . .	<i>zṣ-ēna</i>
D.	<i>aēt-ahmāi</i>	. . . . .	<i>zṣ-āsmāi</i>
Abl.	<i>aēt-ahmāṭ</i>	. . . . .	<i>zṣ-āsmāt</i>
G.	<i>aēt-ahe</i>	. . . . .	<i>zṣ-āsya</i>
L.	<i>aēt-ahmī</i>	. . . . .	<i>zṣ-āsmīn</i>
Dual			
G.	<i>aēt-ayā</i>	. . . . .	<i>zṣ-āyās</i>
Plural:			
N.(A.)	<i>aēt-e</i>	. . . . .	<i>zṣ-ē</i>
G.	<i>aēt-aēšām.</i>	. . . . .	<i>zṣ-ēšām</i>
L.	<i>aēt-aēšva</i>	. . . . .	<i>zṣ-ēšu</i>

ii. NEUTER.

Sg. N.A.V.	<i>aēt-aṭ</i>	. . . . .	<i>zṣ-āt</i>
Pl. N.A.V.	<i>aēt-a</i>	. . . . .	<i>zṣ-ā</i>

iii. FEMININE.

N	<i>aēš-a</i>	. . . . .	<i>zṣ-ā</i>
A.	<i>aēt-am</i>	. . . . .	<i>zṣ-ām</i>
I.	<i>aēt-aya</i>	. . . . .	<i>zṣ-āyā</i>
G.	<i>aēt-anhā¹, aēt-ayā</i>	. . . . .	<i>zṣ-āyās</i>

Forms to be observed in GAv. and YAv.

i. MASCULINE—NEUTER

§ 418 Singular:—

Nom. YAv also *aēša* = Skt. *zṣā*, Whitney, *Skt. Gram.* § 176 a, cf *hā* above § 411

§ 419. Plural:—

Nom Acc · YAv notice that *aēte* like *te* above §§ 413, 380 serves as both nom and acc. masc. and also neut.

¹ See § 134.

ii. NEUTER.

§ 420 Plural.—

Nom Acc YAv also (like fem, § 383) *aštā* — On *ašte* see § 380

Gen YAv also (contaminated with fem.) *aštahqm*.

iii. FEMININE.

§ 421 Singular.—

Nom. GAv. (only occurrence) *aštā* Ys 12.9

Gen YAv the form *aštayā*, *aštayās-cū* follows the noun-inflection, *ā*-decl.

§ 422. (c) Demonstrative Av. *aēm* 'this' = Skt. *ayám*.

The demonstrative *aēm*, as in Skt, is made up from defective stems *a-*, *i-*, *ima-*, *ana-* = Skt. *a-*, *i-*, *ima-*, *ana-* combined to fill out a complete declension.

It is to be observed (in GAv it is evident) that beside the accented forms, there occur likewise unaccented forms (not found at beginning of a pada) These forms generally come from the brief stem.

i. MASCULINE—NEUTER.

	Av	Singular.	cf. Skt.
N.	<i>aēm</i> ¹	. . . . .	<i>ayám</i>
A	<i>imām</i>	. . . . .	<i>imám</i>
I.	<i>ana</i>	. . . . .	<i>anēna</i>
D.	<i>ahmāi</i>	. . . . .	<i>asmāi</i>
Abl.	<i>ahmāi</i>	. . . . .	<i>asmāi</i>
G.	<i>ahe</i> , <i>a¹ṣhe</i> ²	. . . . .	<i>asyá</i>
L.	<i>ahmī</i>	. . . . .	<i>asmīn</i>
Dual:			
N.A.V.	<i>ima</i>	. . . . .	<i>imā</i> (Ved.)
G.	<i>ayā</i>	. . . . .	<i>ayós</i> (Ved)
	<i>anayā</i> ³	. . . . .	<i>anáyós</i>
Plural:			
N	<i>ime</i>	. . . . .	<i>imē</i>
A.	<i>imā</i>	. . . . .	<i>imān</i>
I.	<i>aēbiš</i> (YAv.), <i>anāiš</i> (GAv.)	. . . . .	<i>ēbhīs</i>
D.Abl.	<i>aēbyō</i>	. . . . .	<i>ēbhyās</i>
G.	<i>aēšqm</i>	. . . . .	<i>ēšdm</i>
L.	<i>aēšu</i> , <i>aēšva</i>	. . . . .	<i>ēśú</i>

¹ i. e. *ayám*, § 64 — ² See §§ 136, 137. — ³ Uncertain, see Vd. 4.48.

	Av.	ii. NEUTER.	cf. Skt
Sg. N.A.V.	<i>imaṭ</i>	. . . . .	<i>idám</i>
Pl. N.A.V.	<i>ima</i>	. . . . .	<i>imá</i> (Ved.)

iii. FEMININE.

Singular:

N.	<i>īm</i> ¹	. . . . .	<i>iyám</i>
A.	<i>imam</i>	. . . . .	<i>imám</i>
I.	<i>āya, aya</i>	. . . . .	<i>ayā</i> (Ved.)
D.	<i>aṇhāi</i>	<i>asyāi</i>
Abl.	<i>aṇhāṭ</i>	see gen
G.	<i>aṇhā</i>	<i>asyās</i>
L.	<i>aṇhe</i> ²	<i>asyām</i>

Dual.

I.D.Abl	<i>ābyā</i> (GAv.)	<i>ābhyām</i>
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Plural:

N.A.	<i>imā</i>	<i>imās</i>
I.	<i>ābīs</i>	<i>ābhīs</i>
D.Abl.	<i>ābyō</i>	<i>ābhyās</i>
G.	<i>ānhām</i>	<i>āsām</i>
L.	<i>āhū</i> (GAv.), <i>āhva</i>	<i>āsū</i>

Forms to be observed in GAv. and YAv.

§ 423. GAv has in general the same forms as YAv., with lengthened final wherever possible. There are also some peculiarities worthy of note.

i. MASCULINE—NEUTER.

§ 424. Singular.—

Nom · GAv also *ayāms* beside *aīm*, see § 32.

Abl. YAv. also *ahmāḡ*, on *ā* see § 19(b).

Gen. · GAv. *ahyā*, *ahyā-ca*, cf. §§ 132, 133

Loc · YAv. also (with postpos. *a*, § 379) *ahmya*.

¹ i. e. *iyām*, see §§ 63, 51 — ² i. e. orig. **asyā(m)*.

§ 425 Dual —

Gen GAv also (from stem *a-*, § 431) *āś-cā*

§ 426 Plural —

Nom (Acc): YAv *me* serves also as acc pl, see § 380Instr. GAv. observe the form *anāiṣ* above from stem *ana-*, and *āiṣ* below§ 431 from stem *a-*Dat Abl YAv. *āśbyas-aiṣ*

ii. NEUTER.

§ 427 Singular:—

Nom Acc YAv. observe *maṣ* above as opposed to Skt *idam*

§ 428 Plural:—

N A V. YAv also (like fem, § 383) *maḥ*.—GAv regularly *ma* which is the only GAv instance noted of this stem *ma-*.Loc YAv also (see fem. § 383) *maḥm*.

iii. FEMININE.

§ 429. Singular:—

Instr. GAv *āyā* cf. YAv. *āyā* above in paradigm.Dat. GAv *āyāi*, cf § 133Abl. YAv also *āyāḥ*, on *ā* see § 19(b).Gen YAv *āyāś-ca*, see § 124 NoteLoc. YAv. also, identical with instrumental, *āya*.

§ 430. Plural:—

Nom Acc YAv, also a form *maś* before *i*, see § 124 NoteDat Abl YAv, also *āśbyas-aiṣ*, *āśbyas-ca*, on *ā* see § 19 Note

§ 431. Directly from stem *a-* come.—Singular. Acc. Neut (as particle) *aṣ* (GYAv.), Dat. (uncertain?) *āi* Vd. 3.23 (neut. fem); Abl (as particle) *āṣ* (GAv.), *āaṣ* (YAv) — Dual Gen *āś-cā* (GAv.) — Plural. Instr. (also used advbl.) *āiṣ* (GAv.).

§ 432. (d) Demonstrative *hāu*, *ava* 'that' = Skt. *asāu*, —

The remote demonstrative in Av *ava* 'that, yonder' (cf. Old Pers. *ava-*), combined with *hāu*, is to be contrasted with Skt. *amū-*, *asāh*. The Av. shows *ava*-throughout where the Skt. has *amū-*—Cf. Whitney, *Skt. Gram* § 501.

i. MASCULINE—NEUTER

	Av	Singular.	cf Skt.
N	<i>hāu</i>	. . . . .	<i>asāú</i>
A.	<i>ao-m</i> ¹	. . . . .	—
I.	<i>av-a</i>	. . . . .	—
G.	<i>av-a¹ṇhe</i>	. . . . .	—
		Plural	
N.(A.)	<i>av-e</i>	. . . . .	—
I.	<i>av-āiś</i>	. . . . .	—
G.	<i>av-aēṣṇm</i>	. . . . .	—
		ii. NEUTER	
Sg. N.A.V.	<i>av-aṭ, ao-m</i>	. . . . .	—
Pl. N.A.V.	<i>av-a</i>	. . . . .	—

iii. FEMININE

	Singular:	
N.	<i>hāu</i>	—
A.	<i>av-qm</i>	—
Abl	<i>av-a¹ṇhāṭ</i>	—
G.	<i>av-a¹ṇhā, av-aṇhā</i>	—
	Plural:	
N.A	<i>av-ā</i>	—
D.Abl.	<i>av-abyō</i>	—

Forms to be observed in GAv. and YAv.

§ 433 Plural. Acc Neut. YAv also (neut like fem. § 383) *avā*.

Note. For the derivatives *avanṭ-*, *avavanṭ-* (*avanṭ-*) from *ava-* see § 441

5. Other Pronominal Words and Derivatives.

Possessive—Reflexive,

Pronominal Derivatives and Adverbs.

§ 434. Under the above head belong the possessives and a number of words which have chiefly the nature of

¹ i e. **avm*, § 63

adjectives and are inflected partly according to the pronominal declension, partly according to the nominal. They answer in general to corresponding forms in Sanskrit.—Cf. Whitney, *Skt. Gram.* § 515 seq.

Possessive — Reflexive.

§ 435. Here may be enumerated as connected with the personal pronoun, the following possessive (and reflexive) forms — Av. *ma-* 'meus', *þwa-* 'tuus', *hva-*, *hra-*, *hava-* (reflexive) 'suus', *ahmāka-* 'our', *yūšmāka-*, *ḥšmāka-* 'your'.—*mavañt-* 'like me', *þwāvañt-* 'like thee', *yūšmāvañt-*, *ḥšmāvañt-* 'like you'.—*hvaēpaþya-* 'own'

Other Pronominal Derivatives and Adverbs.

§ 436. The following derivatives may further be noted.—Relative, *yavañt-* 'how much', *yatāra-* 'which of two'.—Interrogative, *cvant-* 'how much?', *katāra-* 'which of two?'—Demonstrative, *aētavañt-* 'so much', *avañt-* 'that, such', *avavañt-* (*avañt-* § 194) 'so much'.—Likewise here, numerous pronominal adverbs *ya-þa* 'how, as', *ka-ða* 'how, when?', *cū* 'how?', *i-ða* 'here', etc.

Note 1. Here observe Av *hatō* 'reciprocally, each other' = Skt *svātas*.

Note 2. On *hvō* 'ipse, ille' as personal pronoun, see §§ 398, 416

Note 3. From same stem as *hvō* (in Note 2) comes the interesting reflex. dat. *hvaṇōya* 'self' (like *māṇōya* § 388), cf Lat *s(v)ibi*.

Note 4. From an assumed demonstrative stem *tva-* comes the neut. adverb *þwaþ* 'then again' Ys 44 3 = Skt *tvat*

Note 5. Instances of GAv *ahyā* gen. of demonstr. (= pers), from *aēm* § 422, instead of the reflex possessive, occur.

Declension of Pronominal Derivatives.

§ 437. In regard to inflection, the pronominal derivatives follow partly the pronominal declension and partly the nominal. The following forms of the possessives (reflexive), and of the demonstrative derivatives declined according to the pronominal declension are worthy of note

§ 438. i. Declension of the possessive pronoun GAv. *ma-* 'meus'

i—ii. MASC.—NEUT. Sg. Nom *mā*; Dat *mahmāi*; Gen. *mahyā*.—Pl. Acc. (Neut) *mā*.—iii. FEM Sg Gen. *mahyā* (§ 133).

§ 439. ii. Declension of the possessive pronoun GAv. *ḥwa-* 'tuus'.

i—ii. MASC.—NEUT Sg. Nom *ḥwā*, Instr *ḥwā*; Dat. *ḥwahmāi*; Abl. *ḥwahmāḥ*, Gen. *ḥwahyā*, Loc *ḥwahmī*.—Pl. Nom. *ḥwōi* (masc.), Acc. *ḥwā* (neut.).—iii. FEM Sg. Nom. *ḥwōi*, Gen. *ḥwahyā*.—Pl. Loc. *ḥwāḥū*

§ 440. iii. Declension of GYAv *ḥva-*, *ḥa-* (*hava-*) 'suus' = Skt. *svā*.—GAv. has only *ḥva*, YAv. *ḥva* (from GAv.), *ḥva* and *ḥva*

i—ii. MASC.—NEUT Sg. Nom. *ḥvā* (GAv), *ḥvō* (YAv), Instr *ḥvā*; Gen *ḥvāḥ*, Loc *ḥvahmī*.—Du. Acc *ḥva*—Pl. Instr *ḥvāiḥ*, Loc *ḥvāiḥū* (? emended Fn 4.2)—iii. FEM Nom. *ḥvā-cā* (GAv), *ḥva* (YAv.), Dat *ḥvahyāi*.

Note 1 From the by-form *hava-* come Masc. Neut Sg. Nom. *havō*, Acc *haom* (§ 64), Instr. *hava*, etc regularly according to nominal declension (§ 236 a-decl)—Fem Sg. Nom. *hava*, Acc *havam*, Dat *havayāi* with variant *haoyāi* (§ 62, 2), Gen *havayā* beside *haoyā* (§ 62, 2).

Note 2 The possessives *ahmāka-* 'our', *ḥwāvaṇt-* 'like thee' etc. follow the noun-inflection.

Note 3 Observe that *ahmākam*, *yavākam*, *yūṣmākam* employed as 'genitives' of the personal pronoun §§ 386, 390, are really stereotyped cases of possessive adjectives, as similarly in Skt. *asmākam*, *yavākū*, *yusmākam*.

§ 441. iv. Declension of the demonstrative derivative *avaṇt-* 'that, such', from stem *ava-* § 430. This is to be distinguished from *avāvaṇt-* (*avaṇt-* § 194) in § 442.

MASC. Sg. Nom. *avā*.—Pl. Dat. Abl *avāḥyō*.—NEUT. Sg. Nom.

Acc *avā* above in paradigm

§ 442. v. Declension of the demonstrative derivative *avavaṇt-* (*avaṇt-* § 194, cf. variants) 'so great'—to be distinguished from *avaṇt-* § 441.

Sg. Nom (neut.) *avavaḥ*, Acc (masc) *avavāntam* (§§ 194, 44) and *avavaṇtām* (neut adv a-decl), Instr. *avavata*, Gen. *avavatō*.—Pl. Gen. *avavataḥ*.

Adjectives declined pronominally.

§ 443. A few adjectives in Av., like their corresponding Skt equivalents, also follow the pronominal declension wholly or in part. Cf Whitney, *Skt. Gram* § 522 seq.—Instances are. Av. *aēva-* 'one, alone'; Av. *anya-* 'other' = Skt. *anyā-*; Av. *vīspa-* 'all' = Skt. *viśva-*

For example Pl. Nom Acc m. *vīspe*, *vīspē* (pronominal) beside Nom. m *vīspāuhō*, Acc *vīspē-ca* (YAv), *vīspas-cā*, *vīspēng* (GAv) i e. nominal declension,—Gen *vīspaēšqm* (pronominal) beside *vīspanqm* (nominal), et al

CONJUGATION, VERBS.

§ 444. The Avesta verb corresponds closely to the Sanskrit in form, character, and in usage. The Av. texts, however, are not so extensive as to give the verb complete in all its parts, some few gaps in the conjugation-system therefore occur.

Modelled after the Sanskrit, the Avesta verbal system may be presented as on the next page.

§ 445. **Voice, Mode, Tense.** The Av. agrees with the Skt.—especially with the language of the Vedas—in voices active, middle (passive), in tenses present (and preterite), perfect (and pluperfect), aorist, future, and in modes indicative, imperative, subjunctive, optative. In usage likewise these generally correspond with the Sanskrit.

Note 1. The middle voice, as in Skt., is often used with a passive force. A formative passive, as in Skt., however also occurs (cf V a).

Note 2. Under tenses, observe that 'injunctive' or 'improper subjunctive' is a convenient designation for certain forms of augmentless preterites used with imperative force. These are enumerated under the simple pretente. Cf Whitney, *Skt. Gram.* § 563.

§ 446. **Infinitive, Participle.** Like the Skt., the Av. conjugation-system possesses also infinitive forms (abstract verbal nouns) and participial forms (active and middle in each tense-system) and gerundives. See VI below.

§ 447. **Person, Number.** The Av. like the Skt. distinguishes three persons, and three numbers.

Note. It is to be observed that the first persons imperat. are supplied by subjunctive forms.

SYNOPSIS

OF

VERB-

SYSTEM

I. Present-System

(10 Classes)

- | | | |
|----------------------|--|---------------------------|
| i. ACTIVE—ii. MIDDLE | 1. Indicative | a. Present. |
| | | b. Preterite (Injunctive) |
| | 2. Imperative. | |
| | 3. Subjunctive (Pres. and Pret Forms). | |
| | 4. Optative. | |
| 5. Participle. | | |

II. Perfect-System

- | | | |
|----------------------|--------------------------------------|---------------------------|
| i. ACTIVE—ii. MIDDLE | 1. Indicative | a. Perfect (Present). |
| | | b. Pluperfect (Preterite) |
| | 2. Imperative. | |
| | 3. Subjunctive (Pres and Pret Forms) | |
| | 4. Optative. | |
| 5. Participle. | | |

III. Aorist-System

(non -s-, and s-Class)

- | | |
|----------------------|---------------------------------------|
| i. ACTIVE—ii. MIDDLE | 1. Indicative (Preterite = Aor) |
| | 2. Imperative. |
| | 3. Subjunctive (Pres and Pret Forms). |
| | 4. Optative. |
| | 5. Participle. |

IV. Future-System

- | | |
|---|--------------------------------|
| { | 1. Indicative (Act. and Mid.). |
| | 2. Participle. |

V. Secondary Conjugations.

- | | |
|------------------|------------------|
| a. Passive. | d. Inchoative |
| b. Causative. | e. Desiderative. |
| c. Denominative. | f. Intensive. |

VI. Verbal Abstract Forms.

- a. Participles. b. Gerunds. c. Infinitives.

VII. Periphrastic Verbal Phrases.

§ 448. **Personal Endings.** These are either (a) primary (pres and fut indic, and partly subjunct.) or they are (b) secondary (pret. indic., opt, aor, and partly subjunct). Some individual peculiarities of form occur in (c) the imperative and in (d) the perfect; the endings, therefore, of the latter two also are separately enumerated.

The scheme of normal endings in comparison with the Skt.,—cf. Whitney, *Skt. Gram.* § 553—is as follows.

(Observe the Av 3 du. forms often identical with Skt 2 du)

a. Primary Endings.

i. ACTIVE.			ii. MIDDLE.		
Av	Singular.	cf. Skt	Av.	Singular:	cf Skt.
1. <i>-mi</i> . . .	<i>-mi</i>		<i>-e</i>		<i>-ē</i>
2. <i>-hi</i> (<i>-ṣi</i>)	<i>-si</i> (<i>-ṣi</i>)		<i>-(v)he</i> (<i>-ṣe</i>)		<i>-sē</i> (<i>-ṣē</i>)
3. <i>-ti</i> . . .	<i>-ti</i>		<i>-te</i>		<i>-tē</i>
Dual:			Dual:		
1. <i>-vahī</i> (GA _v .)	<i>-vas</i>		—		<i>-vahē</i>
2. — . . .	<i>-thas</i>		—		<i>-āthē</i>
3. <i>-tō</i> , <i>-ḥō</i> . . .	<i>-tas</i>		<i>-āḥe</i>		<i>-ātē</i>
Plural:			Plural:		
1. <i>-mahī</i> . . .	<i>-masi</i> (Ved)		<i>-ma'de</i>		<i>-mahē</i>
2. <i>-ḥa</i> . . .	<i>-tha</i>		<i>-ḥve</i>		<i>-dhvē</i>
3. <i>-nti</i> . . .	<i>-nti</i>		<i>-nte</i>		<i>-ntē</i>

b. Secondary Endings.

i. ACTIVE			ii. MIDDLE		
Av	Singular:	cf Skt.	Av	Singular:	cf Skt.
1. <i>-m</i> . . .	<i>-m</i>		<i>-ī</i> , <i>-a</i>		<i>-i</i> , <i>-a</i>
2. <i>-s</i> (<i>-ṣ</i>) . . .	<i>-s</i> (<i>-ṣ</i>)		<i>-vha</i> (<i>-ṣā</i>)		<i>[-thās]</i>
3. <i>-t</i> . . .	<i>-t</i>		<i>-ta</i>		<i>-tā</i>
Dual:			Dual:		
1 <i>-va</i> . . .	<i>-va</i>		—		<i>-vahi</i>
2. — . . .	<i>-tam</i>		—		<i>-āthām</i>
3 <i>-tām</i> . . .	<i>-tām</i>		<i>-ātām</i>		<i>-ātām</i>

Plural:			Plural:		
1. - <i>ma</i>	.	- <i>ma</i>	{ - <i>maidī</i> (GAv.) . - <i>maide</i> (YAv.) . }		- <i>mahi</i>
2. - <i>ta</i>	.	- <i>ta</i>	- <i>dwəm</i>	.	- <i>dhvam</i>
3. - <i>n</i>	.	- <i>n</i>	- <i>nta</i>	.	- <i>nta</i>

c. Imperative Endings.

i. ACTIVE.			ii. MIDDLE.		
Av.	Singular:	cf. Skt.	Av.	Singular:	cf. Skt.
2. - <i>di</i> , —	.	- <i>dh</i> , —	- <i>nuha</i> (- <i>švā</i>)	.	- <i>sva</i> (- <i>sva</i>)
3. - <i>tu</i>	.	- <i>tu</i>	- <i>təm</i>	.	- <i>tām</i>
Plural:			Plural:		
2. - <i>ta</i> , - <i>nā</i> (GAv.) ¹	.	- <i>ta</i>	- <i>dwəm</i>	.	- <i>dhvam</i>
3. - <i>ntu</i>	.	- <i>ntu</i>	- <i>ntəm</i>	.	- <i>ntām</i>

d. Perfect Endings

i. ACTIVE.			ii. MIDDLE		
Av.	Singular:	cf. Skt.	Av.	Singular:	cf. Skt.
1. - <i>a</i>	.	- <i>a</i>	- <i>e</i>	.	- <i>ē</i>
2. - <i>pa</i>	.	- <i>iha</i>	—	.	- <i>sē</i>
3. - <i>a</i>	.	- <i>a</i>	- <i>e</i>	.	- <i>ē</i>
Dual:			Dual:		
1. —	.	- <i>va</i>	—	.	- <i>vahē</i>
2. —	.	- <i>athur</i>	—	.	- <i>āthē</i>
3. - <i>atar</i>	.	- <i>atur</i>	- <i>atē</i> (GAv.)	.	- <i>ātē</i>
Plural:			Plural:		
1. - <i>ma</i>	.	- <i>ma</i>	—	.	- <i>mahē</i>
2. - <i>a</i>	.	- <i>a</i>	—	.	- <i>dhvē</i>
3. - <i>ar</i> , - <i>arš</i>	.	- <i>ur</i>	—	.	- <i>rē</i>

General Remarks on the Endings.

§ 449. In general, GAv. has the same forms as YAv. above, with the long final vowel wherever possible, cf. § 26; but there are also a number of peculiarities to be remarked upon in connection with GAv. as well as with reference to YAv.

¹ Sporadic, cf. § 457

Note Observe that Av. 3 du is in form often like Skt. 2 du e.g. Av. *-hō* (beside *-tō*) 3 du pres act = Skt. *-tas* 3 du. (but *-thas* 2 du), —again Av. *-tām* 3 du. pret act. = Skt. *-tān* 3 du (but *-tam* 2 du), et al.—Compare the Homeric interchange of *-tov*, *-tvy* in secondary tenses

a. Primary Endings (Observations)

§ 450 Singular:—

First Person i. ACTIVE Indicative. GYAv also *-ā*, *-a*—i.e. GAV. has *-ā* regularly in the thematic or *a*-conjugation pres. indic., and *-mī* in the unthematic or non-*a*-conj pres indic., but in YAv this distinction is not sharply drawn—Subjunctive. YAV *-mī*, *-a*, GAV. *-nī*, *-ā*.—ii. MIDDLE Indicative. GAV also *-ōi* (§ 56, beside *-ē*)—Subjunctive. GYAv *-nē*, *-ne*, *-āi* (i.e. *ā* + *ē*)

Second Person i. ACTIVE Subjunctive In later texts of YAv. *-ā(h)*, sometimes drops its *h* and becomes *-āi*, e.g. YAv. *yazāi* 'mayest thou worship' Yt. 10.140—ii. MIDDLE Indicative. YAv., observe *-se* (after *-d* [*-t*] §§ 151, 186) *raose* 'thou growest' Ys 10.4.—GAV also indic. subjunct. *-vhoi* § 56

Third Person ii. MIDDLE GYAv. also (but not common, cf. also perf. below) like 1 sg *-e* = Skt. *-ē* beside *iē*.

§ 451 Dual:—

Third Person. i. ACTIVE. YAV, observe *-hō* in *yāzāyāhō* 'they both fight' Yt 8.22, a 3 du-form (like Skt. *-thas* 2 du-form) beside *-tō* above, see § 449 Note—ii. MIDDLE. YGAV occasionally *-te* or *-ate* e.g. *barate* 'they two bring' ZPhl Gloss pp 54 8 = 107 13, *vərənuvate* 'both believe' (indic) Ys 31.17—Again *-itē*, GAV *jamažtē* 'they both may come' (aor subjunct) Ys 44 15.

§ 452 Plural:—

First Person ii. MIDDLE. YAv. only occasionally is the MS variant *-maide* (observe *d*) is noted

Second Person ii. MIDDLE. GAV regularly *-duyē* = Skt. *-dhvē* § 190

Third Person. i. ACTIVE—ii. MIDDLE Indicative. YGAV. occasionally have in the 3 pl of the non-*a*-conjugation (unthematic) the form *-ati* (i.e. *-nti*) or even *-āti* = Skt. *-ati* in the active, and *-atē* (i.e. *-ntē*) = Skt. *-atē* in the mid., but more commonly in the non-*a*-conj (unthematic) the ending (*-anti*) *-nti*, (*-antē*) *-ntē* of the *a*-conj (thematic) is assumed instead.—Uncommon in the pres. is *-re*, cf. indicative *sāire* 'they lie down' Yt. 10.80 = Skt. *sāre* Whitney, Skt. Gram. § 629, and subjunctive *mraoāre* 'they may say' Yt. 13 64, *njraāre* 'they may throw' Yt 10.40, cf. §§ 486, 521

b. Secondary Endings (Observations)

§ 453 Singular.—

First Person ii. MIDDLE. Observe that the normal ending *i* coalesces with the final of an *a*-stem into *-e* e.g. *aquze* 'I hid myself' opp. to *aojī* 'I spake' —The ending *-a* is found in the optative

Second Person i. ACTIVE. The normal ending *-s* unites with *a* in the *a*-conj. and gives *-ō* (*-ō* subjunct), the *š*-form occurs according to rule § 156—ii. MIDDLE YGAv. notice the suffix is *-sa* (cf. Gk *-σο*) contrasted with Skt. *-thās*.

Third Person i. ACTIVE. YGAv., orig. *t* is retained (unchanged to *-t*) after *s* (*š*), e.g. *mōist* 'he turned', *rōist* 'he promised', §§ 81, 192 —Notice *ās* (i.e. *ās-t*) 'he was' and *inas* 'he promised' § 192 Note.

§ 454 Dual —

Third Person i. ACTIVE. YAv., observe that the 3 du Av. *-təm* is in form like the 2 du. Skt. *-tam*—on this interchange in form between 3 du. and 2 du. see § 449 Note—ii. MIDDLE YGAv., note Av. *-ātəm* opp. to Skt. *-ātāni*, see again § 449 Note —Again (like primary 2 du., but) with secondary meaning YAv. *-ā'pe* = Skt. *-āthz* and some other forms—see Bartholomae, *K.Z.* xxix p. 286 seq. = *Flexionslehre* p. 17 seq.

§ 455 Plural —

First Person ii. MIDDLE. Observe that GAv. has a proper secondary ending *-ma'dī* (cf. opt. *va'rima'dī*) = Skt. *-mahī*, but YAv. substitutes for this *-ma'de* drawn from the present

Second Person ii. MIDDLE. GAv. shows *-dām* = Skt. *-dhvam*, § 63.

Third Person i. ACTIVE. In redupl. formations GAv. has occasionally an unthematic 3 pl. pret. in *-at* (i.e. *-nt*) corresponding to the occasional *-ati* = *-nti* of the pres., e.g. *zazať* 'they drove away', et al. —GYAv., remark also opt. *-ārš*, *-ārš*, thus *buyārš* 'they would be', *hyārš* beside *hyqn*. Also *-arš* aor. pret. GAv. *ādarš* 'they made' Ys. 43 15 = Skt. *ādur*, YAv. *aškarš* 'they elapsed' Vd. 1.4, cf. Whitney, *Skt. Gram.* §§ 829, 550—cf. also under perfect endings (Pf. ii, below) —ii. MIDDLE YAv. also sporadic traces of secondary 3 pl. mid. *-ram* = Skt. *-ram* in Av. *vaozirəm* Yt. 19 69, cf. Whitney, *Skt. Gram.* § 834 b (perhaps best as pluperf.)

c. Imperative Endings (Observations)

§ 456. Singular —

Second Person i. ACTIVE. YGAv., the *a*-verbs (thematic) have no ending, the simple stem form in *-a*, *-ā* is used —The non-*a*-verbs (unthematic) show *-di* (*-dt* § 83, 1), GAv. *-di* —ii. MIDDLE. YAv., re-

gularly *-nuha* = Skt *-sva* — GAV *-svā* (in *dasvā* 'give' = **dad-sva* § 186), *-ḥvā*, *-hvā* § 130, 2a

Third Person II. MIDDLE. A suffix *-qm* = Skt *-ām*, 3 sg mid is found in GAV *arḥācqm* 'let him speak aright' Ys 48 9, *vīdqm* 'shall decide' *vu* + *dā* Ys. 32.6, Geldner, in *B.B.* xv p. 261, cf Whitney, *Skt. Gram.* § 618.

§ 457. Plural:—

Second Person I. ACTIVE—II. MIDDLE. The forms are undistinguishable from an augmentless imperfect § 445 Note 2 — A genuine instance of *-na* cf. Skt. *-tana* 2 pl. active imperat is GAV *baranā* Ys. 30 9, cf Skt. *bhajatana*, Whitney, *Skt. Gram.* § 740

Third Person I. ACTIVE—II. MIDDLE. The endings *-antlu*, *-antlu*, *-antqm* occur in both *a*-verbs and in non-*a*-verbs — (in the latter case by transfer § 471 to *a*-conj).

d. Perfect Endings

§ 458. For observations on the perfect endings see Pf 11 below

Mode-Formation.

1. Indicative Mode.

§ 459. The indicative has no special mode-sign other than the use of the present stem itself. The endings are the primary in the present, the secondary in the preterite.

Note. For special remarks on the strong and weak stem-forms in the indicative, see below §§ 467, 476 and observe under the different conjugation classes.

2. Imperative Mode.

(Cf Whitney, *Skt. Gram.* § 569)

§ 460. The imperative has no characteristic mode-sign, the stem is identical with that of the indicative, the special endings are simply added.

Note 1 For special remarks on the strong and weak stem-forms see below under the imperatives of the various conjugation-classes.

Note 2. For remarks on the endings see § 456.

3. Subjunctive Mode.

(Cf. Whitney, *Skt. Gram.* § 557 seq)

§ 461. In Av., as in Skt, the subjunctive has as its characteristic mark an *a* added to the stem to form the

special mode-stem. In the *a*-conjugation (thematic) this *a* unites of course with the stem-final and forms \bar{a} ,—e. g. (1) thematic *a*-stem, Av. *bar-ā-hi* 'mayest thou bear' (i. e. *bara-a-hi*) = Skt. *bhār-ā-si*,—(2) unthematic, Av. *jan-a-ti* 'may he smite' (cf. pres. indicat. *ja^hti*) = Skt. *hān-a-ti*

§ 462 The endings of the subjunctive are partly primary (i. e. pres. subjunct), partly secondary (i. e. pret subjunct)—the former predominating. Observe in 1 sg active YGAv *-ni, -nī* (i. e. *-āni*) or also YGAv *-a, -ā*,—and in 1 sg middle it is *-ne* (i. e. *-āne*) beside *-āi*. Cf. Whitney, *Skt. Gram* § 562

Subjunctive Endings combined with Mode-Sign

I. ACTIVE			II. MIDDLE.		
Av	Singular	cf Skt	Av	Singular	cf. Skt.
1	<i>-āni, -a</i>	<i>-āni, -ā</i>	<i>-āne, -āi</i>		<i>-āi</i>
2	<i>-ahi, (-ā[h]i)</i>	<i>-asi</i>	<i>-aphe</i>	.	<i>-asē</i>
	<i>-ā, -ā</i>	<i>-as</i>		.	
3	<i>-a^hti</i>	<i>-ati</i>	<i>-atē</i>	.	<i>-atē</i>
	<i>-a^ht</i>	<i>-at</i>	<i>-ata</i>	.	—
Dual:			Dual:		
1	<i>-āva</i>	<i>-āva</i>	—		<i>-āvahē</i>
2	—	<i>-athas</i>	—		<i>-āthē</i>
3	<i>-atō</i>	<i>-atas</i>	—	.	<i>-ātē</i>
	<i>-atimi</i>	—			
Plural			Plural:		
1	<i>-āma</i>	<i>-āma</i>	<i>-āma^hde</i>	.	<i>-āmahē</i>
2	<i>-atha</i>	<i>-atha</i>	—		<i>-adhvē</i>
3	<i>-anti</i>	—	<i>-ante, -a^hre</i>		<i>-antē</i>
	<i>-anti</i>	<i>-an</i>			

Note 1. Observe (late) YAv 2 sg *-āi* = *-āhi* § 450.

Note 2 On improper subjunctive or imperative see § 445 Note 2.

4. Optative Mode.

(Cf Whitney, *Skt. Gram.* § 564 seq)

§ 463. The characteristic mode-sign of the optative in Av, as in Skt., is *-yā-*, *-ī-* added to the weak-stem for the non-*a*-conjugation (unthematic), or it is *-ī-* added to the regular tense-stem of the class for the *a*-conjugation (thematic).

In the *a*-stems (thematic) the mode-sign *-ī-* unites with the stem-final *a* into *-aē-* (*-ōī-*) §§ 55, 56. In the non-*a*-conj. the distinction between *-yā-*, *-ī-* is that *-yā-* was employed in the active and *-ī-* in the middle.

Note. Instead of *-ī-*, instances of *-r-* (§ 21 Note) occur, e g *da'ḥiṣa* beside *da'ḥiṣa* 'mayest thou give' — Similarly occur instances of *-yā-* for *-yā-* (§ 18 Note 1), cf *buyata*, *buyama* 'may ye, we be' — Probably also GAv. *dadyaṣ* Ys. 44 10

§ 464. The endings of the optative are the secondary ones throughout. In YAv., however, the 1 pl. mid. *-ma'dē* (primary, e g. Ys. 9 21) instead of GAv. *-ma'dī* (secondary) is found. Observe in the *a*-conj. (thematic) the 3 pl. act mid Av. *-an*, *-anta* (cf Gk. λέγ-οι-εν, λέγ-οι-ντο) is to be contrasted with Av non-*a*-verbs which show *-arə*, *-arəš* = Skt. *-ur*, *-ran* (act. mid in both *a*- and non-*a*-stems).

Optative Endings combined with Mode-Sign.

a. *a*-conjugation (thematic).

i. ACTIVE.			ii. MIDDLE.		
Av.	Singular:	cf. Skt.	Av.	Singular:	cf Skt
1. —	<i>-yām</i>	<i>-aya</i> ¹		<i>-ṣya</i>
2. <i>-ōiṣ</i>	<i>-ṣs</i>	<i>-aṣṣa</i>		<i>-ṣṣhāṣ</i>
3. <i>-ōit</i>	<i>-ṣt</i>	<i>-aṣṭa</i>		<i>-ṣṭa</i>
Plural:			Plural:		
1. <i>-aēma</i>	<i>-ma</i>	{ <i>-ōima'dī</i> (GAv) <i>-ōima'dē</i> (YAv) }		<i>-mah</i>
2. <i>-aṣta</i>	<i>-ṣta</i>	<i>-ōiḍwam</i>		<i>-ṣḍhwam</i>
3. <i>-ayan</i>	<i>-yur</i>	<i>-ayaṇta</i>	. . . . .	<i>-ṣran</i>

b. Non-*a*-conjugation (unthematic)

i. ACTIVE.			ii. MIDDLE.		
Av.	Singular:	cf. Skt	Av	Singular	cf Skt.
1. <i>-yqm</i>	<i>-yām</i>	<i>-ya</i>	. . . . .	<i>-ṣya</i>
2. <i>-yā</i>	<i>-yāṣ</i>	<i>-iṣa</i>		<i>-ṣṣhāṣ</i>
3. <i>-yāṣ</i>	<i>-yāṣt</i>	<i>-ita</i>		<i>-ṣṭa</i>
Plural:			Plural:		
1. <i>-yāma</i> ²	<i>-yāma</i>	<i>-īma'dī</i>	. . . . .	<i>-mah</i>
2. <i>-yāta</i>	<i>-yāta</i>	—	. . . . .	<i>-ṣḍhwam</i>
3. { <i>-yqn</i> <i>-yārə</i> <i>-yārəš</i> }	<i>-yur</i>	—	. . . . .	<i>-ṣran</i>

¹ Cf. Ys. 8.7 — ² See Yt. 24 58

Reduplication and Augment.

a. Reduplication.

(Cf Whitney, *Skt. Gram.* § 588 seq)

§ 465. (a) Reduplication in Av., as in Skt, is found in certain parts of the verb-conjugation (pres of 3rd. class, and in the desiderative, and intensive), in the perfect, and sometimes in the aorist. The reduplication consists in the repetition of a part of the root.—The rules of reduplication should be noted —

(b) A long internal or final vowel of the root is commonly shortened in the reduplicated syllable, sometimes—see desiderative, intensive—it is lengthened or strengthened. Radical *ar* (*r*-vowel) is reduplicated by *i*. An initial vowel, by repetition of itself, of course merely becomes long in reduplicating.

(c) Roots beginning with a consonant repeat that consonant, but a guttural is reduplicated by the corresponding palatal, an original *s* (including *st*, *sp*, *sm*) is reduplicated by *h*, an orig. palatal *ś* by *s*, an initial spirant by the corresponding smooth.—e. g. Av. *ja-jm-aṭ* (*√gam*- 'go'), *hi-šta-iti* (*√stā*- 'stand'), *hi-spōs-əmna* (*√spas*- 'see'), *hi-šmar-əntō* (*√mar*-, **smar*- 'remember'), *tu-pru-ye* (*√pru*- 'nourish').

Note 1. The original guttural instead of palatal is retained in reduplication before *u*, cf Av. *ku-ḥṣuv-qna* (*√ḥṣnu*- 'rejoice, please')

Note 2. Observe the redupl form (desiderative participle) *zi-ḥṣnāvḥ-ammā* Yt. 13.49, cf Skt *ju-jḥās-amānās*

b. Augment.

(Cf. Whitney, *Skt. Gram.* § 585)

§ 466. In Av. the augment is comparatively rare, the instances of its omission far exceed in proportion those of the Vedic Sanskrit.

The augment, as in Skt, consists of short *a* prefixed to the preterite tense—imperfect, aorist, pluperfect. This

a, as likewise in Skt., combines with an initial vowel into the corresponding *vrddhi*.

It is often difficult to decide whether an *a* is the augment *a* or the verbalprefix *a* = *ā*.

Note 1. For metrical purposes it seems sometimes that augment must be restored in reading where the texts omit it — See Geldner, *Metrik* p. 38

Note 2. Instead of *a*, GAv. shows once a form *ā* in augment before *v*, cf. GAv. *ṛṇaocāḥ* (but written *ṛ. voacāḥ*) § 32

Note 3. On augmentless preterites ('injunctive') with imperat.-subjunct force, see § 445 Note

§ 467. **Vowel-Variation (Strong and Weak).** In Av, quite as in Skt., verb-stems commonly show vowel-variation —strongest, middle or strong, and weak forms, cf. § 235. This phenomenon must of course go hand in hand with an original shift of accent.

1. PRESENT-SYSTEM.

§ 468. The present-system is the most important of the systems, its forms are by far the most frequent in occurrence, and upon the basis of present-formation may be founded in Av, as in Skt, the conjugation-groups and classification of verbs. See the following § 469.

Classes of Verbs.

§ 469. Taking the Sanskrit Grammar as model, we may in the Av. present-system likewise distinguish ten classes of verbs according to the method of forming the present-stem. In Av., however, the phenomenon of accent (§ 2 end) is not always so clearly discernible.

The ten classes fall into two great groups of conjugation according as the endings are attached to the root with or without the (thematic) stem-vowel *a*. The (I) first group, the thematic or *a*-conjugation (Cl 1, 6, 4, 10), assumes *a* in the formation of its present-stem, the

(II) second group, the unthematic or non-*a*-conjugation (Cl. 2, 3, 7, 5, 8, 9), attaches the endings directly to the root (the latter as stem, however, subject to modification) without this *a* as formative element of the stem.—Cf. Whitney, *Skt. Gram.* § 602 seq.

§ 470. The classification of Av. verbs on the basis of the Sanskrit Grammar is the following.—

I. *a*-Conjugation (thematic).

First Formation—Class 1—see § 478 seq.

- (1) *a*-class with strengthened root-form = Skt. first (*bhū-*) class.

Av. $\sqrt{bā-}$, *bav-a-ti* 'he becomes'

Second Formation—Class 6—see § 479 seq.

- (6) *a*-class with unstrengthened root-form = Skt. sixth (*tud-*) class.

Av. $\sqrt{druj-}$, *druž-a-ti* 'he deceives'.

Third Formation—Class 4—see § 480 seq

- (4) *ya*-class (unstrengthened root-form) = Skt. fourth (*div-*) class.

Av. $\sqrt{nas-}$, *nas-ye-ti* 'he vanishes'.

Fourth Formation—Class 10—see § 481 seq.

- (10) *aya*-class (strengthened root-form), causal = Skt. tenth (*cur-*) class

Av. $\sqrt{ruc-}$, *raoc-aye-ti* 'he lights up'.

II. Non-*a*-Conjugation (unthematic).

First Formation—Class 2—see § 516 seq.

- (2) Root-class—root itself is present stem = Skt. second (*ad-*) class.

Av. $\sqrt{jan-}$, *ja'n-ti* 'he smites'

Second Formation—Class 3—see § 540 seq

- (3) Reduplicating class—root redupl. is pres. stem = Skt. third (*hu-*) class.

Av. $\sqrt{dā-}$, *da-dā-ti* 'he gives'.

Third Formation—Class 7—see § 554 seq

- (7) Nasal-class—inserted *-na-* (str.), *-n-* (wk.) = Skt. seventh (*rudh-*) class.

Av. *√ric-*, *ʾri-na-htu* 'lets go'.

Fourth Formation—Class 5—see § 566 seq.

- (5) *nu*-class—root adds *nao-* (str), *nu-* (wk) = Skt. fifth (*su-*) class.

Av. *√kar-*, *kar-nao-utu* 'he makes'.

Fifth Formation—Class 8—see § 577 seq

- (8) *u*-class—root adds *u-* alone = Skt. eighth (*tan-*) class

Av. *√āp-*, *āfante* (i. e. **āp-u-ahite* § 95) 'are overtaken'

Sixth Formation—Class 9—see § 584 seq.

- (9) *nā*-class—root adds *nā-* (str), *n-*, *na-* (wk.) = Skt. ninth (*krī-*) class.

Av. *√garw-*, *garw-nā-utu* 'he seizes'

§ 471 **Transfer of Conjugation.** A verb is not always inflected according to one and the same conjugation and class throughout. The majority of the forms of a verb may be made up after one conjugation and class of the present system, while a few forms of the same verb may be made up after another; the same part of the verb being thus occasionally formed according to two classes. Instances of such transition in forms from one class to another are not rare, in general, examples of the tendency for verbs of the non-*a*-conjugation (unthematic) to pass over to the inflection of the *a*-conjugation, are not difficult to find—See §§ 529, 553 etc.

i. The *a*-Conjugation (thematic).

§ 472 **General Remark.** The thematic or *a*-conjugation in the present-system comprises four classes (Cl. 1, 6, 4, 10), in all which the endings are attached to the root by means of a thematic vowel *a* (in 1 person

ā, a). The root-vowel may, or may not be strengthened according to the class of the verb; it remains then as in the indicative throughout the other modes of the present-system.—The verbs of the *a*-conj. are numerous.—Cf. Whitney, *Skt Gram.* § 733 seq.

Note. The 1 plur. thematic shows *ā* more often than *a* (Skt *ā*).
e g. Av *yazāma¹de* commoner than *barāma¹de*.

Mode Formation—Special Remark

1. Indicative

§ 473. The various endings are simply attached by means of the thematic *a* (in 1 person *ā*) directly to the stem formed according to the rules of its particular class.

2 Imperative

§ 474. The normal endings are attached by means of the thematic *a* directly to the present-stem of the class.

3 Subjunctive.

§ 475. The characteristic *a* of the subjunctive unites with the thematic *a* into *ā* in attaching the subjunctive endings given above, § 462

4 Optative

§ 476. In the *a*-verbs the optative sign is *-ī-* (instead of *-yā-*) and it unites with the thematic *a* into *-aē-* (*-ō-* § 56) in attaching the endings.

5. Participle

§ 477. The participial forms (verbal adjectives) are made in each class by attaching to the present-stem the formative element *-nt* (§ 291, *-ntī* fem.) for the active, and *-mna* (§ 237, *-mnā* fem.)—also *-āna* (*-ana*), see Note—for the middle.

Note On middle ptcpl in *-āna* (*-ana*) see § 507

Classes of the *a*-Conjugation (thematic).

Cl 1, 6, 4, 10.

§ 478. Class 1—*a*-class with strengthened root-form = Skt. first (*bhū-*) class.—To form the present-stem,

the thematic *a* is attached to the root which has the strong (middle) form Cf. Whitney, *Skt. Gram.* § 734—Examples are numerous.

Av. *√bar-* 'to bear', *bar-a-ti* = Skt. *bhár-a-ti*; Av. *√hšr-* 'to rule', *hšay-e-ti* = Skt. *kṣáy-a-ti*; Av. *√bū-* 'to be', *bav-a-ti* = Skt. *bháv-a-ti*.

Note 1. Here for convenience, as in Skt., may be included the roots Av. *stā-*, *had-* (orig. redupl.) = Skt. *sthā-*, *sad-*, e. g. Av. *hištati* 'he stands' = Skt. *tiṣṭhati*, Av. *hīdati* 'he sits' = Skt. *śīdati*, cf. Whitney, *Skt. Gram.* §§ 748, 749a

Note 2. Some roots in *a +* cons. show a fluctuation between *ā* and *ä*, cf. Whitney, *Skt. Gram.* § 745 d, e. Av. *√nam-* 'to bow' has *nām-a-* beside *nām-a-* = Skt. *nám-a-*, Av. *√dvar-* 'to run' has *dvar-a-* beside *dvár-a-*, cf. also § 18 Note 1, and Whitney, *Skt. Gram.* § 545 e

§ 479. **Class 6**—*a*-class with unstrengthened root-form = Skt. sixth (*tud-*) class.—The thematic *a* is simply attached to the root in its weak form to make up the present-stem.—Cf. Whitney, *Skt. Gram.* § 751.

Av. *√iš-* 'to seek, desire', *iš-a-te* = Skt. *iś-ā-tē*;
Av. *√vīs-* 'to become', *vīs-a-ti* (cf. § 20 on *i*) = Skt. *vis-ā-ti*; et al.

Note With nasal strengthening Av. *hinc-a-ti* 'he sprinkles' (*√hic-*) = Skt. *sinc-ā-ti*.

§ 480. **Class 4**—*ya*-class (unstrengthened root-form) = Skt. fourth (*div-*) class.—Also here the Passive, cf. V. a below.—The present-stem is formed by adding *ya-* (*ye-* § 34) to the simple unstrengthened root.—Cf. Whitney, *Skt. Gram.* § 759.

Av. *√nas-* 'to vanish', *nas-ye-ti* = Skt. *nás-ya-ti*;
Av. *√prā-* 'to protect', *prā-ye-ntē* = Skt. *trā-ya-ntē*.

Note 1. For the Passive formation see V. a below

Note 2. The strong form of the stem (*-ā-* instead of *-i-*) is to be noted in the verb Av. *sražš-ye-ti* 'it clings' = Skt. *slīṣ-ya-ti*.

§ 481. **Class 10**—*aya*-class (strengthened root-form) = Skt. tenth (*cur-*) class.—This class includes in part the secondary formation causative, denominative, see V. b, c, below. The formative element *aya* is added to the strengthened

root.—The roots in internal *a* generally, but not always, receive the *vrddhi* strengthening; the roots in *i*, *u* commonly receive the *guna* increase.

Av. $\sqrt{\text{tap}}$ - 'to warm', tāp-aye-ti = Skt. tāp-āya-ti ;

Av. $\sqrt{\text{pat}}$ - 'to fly', apat-aya-n = Skt. āpāt-āya-n , Av.

$\sqrt{\text{riš}}$ - 'to wound', raēš-aya-t = Skt. rēṣ-āya-t ; Av.

$\sqrt{\text{ruc}}$ - 'to light up', raoc-aye-ti = Skt. rōc-āya-ti .

Note 1. Observe that the roots with *a* do not always show the *vrddhi* stage.

Note 2. Some exceptions to the rule for *guna* of *i*- and *u*-roots occur

Note 3. In Av., as in Skt., a heavy syllable ending in consonant does not take *vrddhi* or *guna*.

Paradigms of the *a*-Conjugation (thematic).

Cl. 1, 6, 4, 10.

(Cf Whitney, *Skt. Gram.* § 734 seq)

§ 482. Av. $\sqrt{\text{bar}}$ - 'bear, carry' = Skt bhār- .

Cl. 1. Av. $\sqrt{\text{hē}}$ - 'rule, possess', zū - 'call, bless, curse', važn- 'see', yas- 'worship', jas- 'come', jīv- 'live', ciš- 'teach, point out', car- 'move, go', har- 'eat', az- 'drive, win', yās- 'desire, seek', pac- 'cook', van- 'win', pwars- 'cut, make', yam- 'delight', miz- 'make urine' —

Cl. 6. vaš- 'speak', vis- 'become' — Cl. 4. jud- 'fight', zan- , zā- 'give birth, be born', vars- 'work', bud- 'mark, know' — Cl. 10. vid- 'know', tauvv- 'overcome', var- 'to cover', fai- 'go, make go', dar- 'hold fast', haḥš- 'incite'.

§ 483 1. Indicative.—a. Present.

		i. ACTIVE.	
	Av.	Singular:	cf. Skt.
1.	bar-ā-mi	.	bhār-ā-mi
2.	bar-a-hi	.	bhār-a-si
3.	bar-a-ti	.	bhār-a-ti
		Dual.	
1.	—	.	bhār-ā-vas
2.	—	.	bhār-a-thas
3.	$\left\{ \begin{array}{l} \text{bar-a-tō} \\ \text{-a-pō} \end{array} \right.$	$\left\{ \begin{array}{l} . \\ \text{yādyāpō}^1 \end{array} \right.$	$\left\{ \begin{array}{l} . \\ \text{bhar-a-tas} \end{array} \right.$

¹ Cf. § 449 Note.

	Av.	Plural.	cf. Skt.
1.	{ <i>bar-ā-mahi</i> . <i>-ā-mahi</i> <i>vaṣṭayamahī</i> .	. . . . .	{ <i>bhār-ā-mas</i> (Ved.)
2.	(<i>bar-a-pa</i>) <i>ḥṣayapā</i> (GAv) .	. . . . .	<i>bhār-a-ṭha</i>
3.	{ <i>bar-a-ṇti</i> . <i>-a-ṇti</i> <i>zavaiṇti</i> .	. . . . .	{ <i>bhār-a-nti</i>

ii. MIDDLE.

	Av	Singular:	cf. Skt.
1.	<i>bar-e</i> .	. . . . .	<i>bhār-e</i>
2.	{ <i>bar-a-he</i> ¹ . <i>-a-vhe</i> <i>vaṣṭavhe</i> .	. . . . .	{ <i>bhār-a-se</i>
3.	<i>bar-a-te</i> .	. . . . .	<i>bhār-a-iṣe</i>

Dual:

1.	— .	. . . . .	<i>bhār-ā-vahē</i>
2.	— .	. . . . .	<i>bhār-ē-iṭhē</i>
3.	(<i>bar-ōi-pe</i>) <i>vaṣṇōipe</i> ² .	. . . . .	<i>bhār-ē-iṣē</i>

Plural:

1.	{ (<i>bar-ā-maṛde</i>) <i>yazamaṛde</i> . <i>-ā-maṛde</i> .	. . . . .	{ <i>bhār-ā-mahē</i>
2.	(<i>bar-a-pwe</i>) <i>carapwe</i> ³ .	. . . . .	<i>bhār-a-dhvē</i>
3.	<i>bar-a-ṇte</i> .	. . . . .	<i>bhār-a-ntē</i>

§ 484. b. Preterite (and Injunctive).⁴

i. ACTIVE.

	Av	Singular	cf. Skt.
1.	<i>bar-a-m</i> .	. . . . .	<i>ā-bhar-a-m</i>
2.	(<i>bar-ō</i>) <i>jasō</i> .	. . . . .	<i>ā-bhar-a-s</i>
3.	<i>bar-a-ṭ</i> .	. . . . .	<i>ā-bhar-a-t</i>
Dual:			
1.	(<i>bar-ā-va</i>) <i>javāva</i> ⁴ .	. . . . .	<i>ā-bhar-ā-va</i>
2.	— .	. . . . .	<i>ā-bhar-a-tam</i>
3.	(<i>bar-a-təm</i>) <i>taṛvayatim</i> ⁵ .	. . . . .	<i>ā-bhar-a-tām</i>

¹ Cf. § 116. — ² Cf. § 449 Note. — ³ See Yt 13.34. — ⁴ On augment-less Pret.—Subjunct. Imperat. (Injunctive) see § 445. — ⁵ Cf. § 449 Note.

	Av	Plural:	cf Skt.
1.	<i>bar-ā-ma</i>	. . . . .	{ <i>ā-bhar-ā-ma</i>
	<i>-ā-ma</i> <i>bārayama</i>	
2.	<i>(bar-a-ta)</i> <i>taurvayata</i>	. . . . .	<i>ā-bhar-a-ta</i>
3.	<i>bar-a-n</i>	. . . . .	<i>ā-bhar-a-n</i>

II. MIDDLE.

Singular:

1.	<i>bar-e</i> ¹	. . . . .	<i>ā-bhar-i</i>
2.	<i>(bar-a-nha)</i> <i>zayanha</i>	. . . . .	<i>ā-bhar-a-thās</i>
3.	<i>bar-a-ta</i>	. . . . .	<i>ā-bhar-a-ta</i>

Dual

1.	—	. . . . .	<i>ā-bhar-ā-vahu</i>
2.	—	. . . . .	<i>ā-bhar-ā-tham</i>
3.	{ <i>(bar-aē-təm)</i> <i>caṭṭaṭṭam</i>	. . . . .	<i>ā-bhar-ā-tām</i>
	{ <i>(bar-ōi-ḥe)</i> <i>carōiḥe</i> ²	. . . . .	—

Plural:

1	—	. . . . .	<i>ā-bhar-ā-mahī</i>
2.	<i>(bar-a-dwəm)</i> <i>vārayadwəm</i> ³	. . . . .	<i>ā-bhar-a-dhvam</i>
3.	<i>(bar-a-nta)</i> <i>carānta</i>	. . . . .	<i>ā-bhar-a-nta</i>

§ 485.

2. Imperative.

I. ACTIVE.

	Av.	Singular:	cf. Skt
2.	<i>bar-a</i>	. . . . .	<i>bhār-a</i>
3.	<i>bar-a-tu</i>	. . . . .	<i>bhār-a-tu</i>

Plural:

2.	<i>(bar-a-ta)</i> <i>harata</i>	. . . . .	<i>bhār-a-ta</i>
3.	{ <i>bar-a-ntu</i>	. . . . .	{ <i>bhār-a-ntu</i>
	{ <i>-a-ntu</i> <i>pārayantu</i>	

II. MIDDLE.

Singular:

2.	<i>bar-a-nuha</i>	. . . . .	<i>bhār-a-sva</i>
3.	<i>(bar-a-təm)</i> <i>varzyatəm</i> ⁴	. . . . .	<i>bhār-a-lām</i>

¹ Yt. 5 6, cf *aparse*, *aguze*. — ² Ys 9 5, cf. § 449 Note, cf. Delbruck, *Allind. Vb* § 106, Bartholomae, *Altiran. Vb* p 52, 53. — ³ Cf. § 484 Foot-
Note 4 — ⁴ See Vsp 15 1, best reading.

Av.	Plural:	cf Skt
2. (<i>bar-a-dwəm</i>) <i>dārayadwəm</i>	.	<i>bhār-a-dhvam</i>
3. (<i>bar-a-ntəm</i>) <i>jasəntəm</i>		<i>bhār-a-ntām</i>

§ 486.

3. Subjunctive.

i. ACTIVE.

Av.	Singular:	cf. Skt.
1. <i>bar-ā-ni</i>	<i>bhār-ā-ni</i>
2. <i>bar-ā-hi</i>	<i>bhār-ā-si</i>
3. { (<i>bar-ā-iti</i>) <i>carāti</i>	.	<i>bhār-ā-ti</i>
<i>bar-ā-ṭ</i>	<i>bhār-ā-t</i>

Dual:

1. — . . . . .	.	<i>bhār-ā-va</i>
2. — . . . . .	.	<i>bhār-ā-thas</i>
3. (<i>bar-ā-tō</i>) <i>jasātō</i> . . . . .	.	<i>bhār-ā-tas</i>

Plural:

1. <i>bar-ā-ma</i> ¹ . . . . .	.	<i>bhār-ā-ma</i>
2. (<i>bar-ā-ḥa</i>) <i>azāḥa</i> (GAv) . . . . .	.	<i>bhār-ā-ṭha</i>
3. <i>bar-a-n</i> . . . . .	.	<i>bhār-ā-n</i>

ii. MIDDLE.

Av.	Singular:	cf. Skt
1. { (<i>bar-ā-ne</i>) <i>visāne</i>	—
(<i>bar-ā-i</i>) <i>visāi</i>	<i>bhār-āi</i>
2. (<i>bar-ā-vhe</i>) <i>yāsāvhe</i>	<i>bhār-ā-sē</i>
3. (<i>bar-ā-te</i>) <i>pacāte</i>	<i>bhār-ā-tē</i>

Plural:

3. { (<i>bar-ā-nte</i>) <i>yazānte</i> . . . . .	.	—
<i>-ā-re</i> <i>mravāre</i> ² . . . . .	.	—

§ 487.

4. Optative.

i. ACTIVE.

Av.	Singular:	cf. Skt.
1. —	<i>bhār-ē-yam</i>
2. <i>bar-ōi-š</i>	<i>bhār-ē-s</i>
3. <i>bar-ōi-ṭ</i>	<i>bhār-ē-t</i>

¹ Cf § 484 Note 1 — ² By transfer to a-conj from rt cl 2, *√mrā-*
§§ 521, 452

Av.	Plural:	cf. Skt
1 (<i>bar-aē-ma</i>) <i>vanaēma</i>		<i>bhár-ē-ma</i>
2. (<i>bar-aē-ta</i>) <i>pwar²saēta</i>		<i>bhár-ē-ta</i>
3. <i>bar-ay-en</i>		<i>bhár-ē-yus</i>

ii. MIDDLE.

	Singular:	
1 (<i>bar-ay-a</i>) <i>haḥṣaya¹</i>		<i>bhár-ē-ya</i>
2. (<i>bar-aē-ṣa</i>) <i>haḥṣaṣa</i>		<i>bhár-ē-thās</i>
3 <i>bar-aē-ta</i>		<i>bhár-ē-ta</i>
	Plural:	
1. (<i>bar-ōi-ma¹de</i>) <i>būdyōima¹de</i>		<i>bhár-ē-mah</i>
2. (<i>bar-ōi-dwəm</i>) <i>rāmōi¹dwəm</i>		<i>bhár-ē-dhvam</i>
3 (<i>bar-ay-aṇta</i>) <i>maēzayaṇta²</i>		<i>bhár-ē-ran</i>

§ 488

5. Participle.

Av.	i. ACTIVE.	cf Skt
<i>bar-a-nt-</i> (fem. <i>-a¹ntī-</i>)	<i>bhár-a-nt-</i> (fem. <i>-a¹ntī-</i>)	
	ii. MIDDLE.	
<i>bar-a-mna-</i> (fem. <i>-a¹mnā-</i>)	<i>bhár-a-māna-</i> (fem. <i>-a¹mānā-</i>)	

Forms to be observed in GAv. and YAv.

§ 489. GAv shows in general the same forms as above, but with the long final vowel, cf. § 26. It has, however, a certain number of individual differences, these as well as other variations in YAv also may here be noted.

§ 490. (1) The original unmodified forms of 3 pl. act mid *-aṇti*, *-aṇte*, cf. *zava¹aṇte* above, occasionally stand instead of being changed to *-aṇti*, *-aṇte*, e g —

GAv *vana¹aṇti*, YAv *vanan¹ti* 'they win' Yt 13 154, GAv *haca¹aṇti* beside YAv. *hac¹aṇte* 'they follow' (§§ 30, 491).

§ 491. (2) According to § 30, the forms *-iṇti*, *-iṇte*, *-in* are often found after palatals, instead of *-aṇti*, *-aṇte* etc., e g. —

Av *fratacin¹ti* 'they run forth' (variants **laca¹aṇti*, **laca¹ṇti* Ys. 65.3, *√lac-*), *fratacin* 'they ran forth', *hac¹aṇte* (YAv) beside *haca¹aṇti*

¹ Ys 87 — ² i e **maēz-aē-aṇti* for **maēz-a-i-aṇti*.

(GAv) 'they follow', *yazıntı* 'they worship' Yt. 8.11 beside *yazıntı* Yt. 8.24, cf. Yt. 10.54 *yazınte*, *yazıntı*, *snažıntıtaž-ca* 'and they drop as snow' (cf. § 55).

§ 492. (3) GYAv, when *y* precedes the thematic -a- (-ā-), especially in Cl 4, 10, the combination -ya- (-yā-) generally becomes -ye- according to § 34, e g. —

Av. *sādayemi*, *sādayehi*, *sādayeti* 'I, thou, he appear' (√*sad*- Cl 10), *ja'dyemi*, *ja'dyehi*, *ja'dyeyeti* 'I, thou, they beseech' (√*jad*- Cl 4), *hšayehi* (GAv), *hšayeti*, *hšayete*, *hšayeti*, *hšayemi* (subjunct -āmi) 'thou, he etc. rule, possess' (√*hš*- Cl 1), *zbayemi*, *zbayehi*, *zbayeti* 'I invoke', etc., *baṇdayemi* 'I may bind' (subjunct).

§ 493 (4) Some reductions of -ya-, -va- before *m*, *n* (§ 63) occur, e g. —

Av. *vərəziṇti* 'they work' (1 e *vərəzyaṇti*, √*varz*- Cl 4), *'riṇti* 'they wound' (1 e. *'riṣyaṇti*, √*'riṣ*- Cl 4), *'rvaṣiṇti* 'they turn', *uḥṣin* 'they grew' (1 e. *uḥṣyan*, √*vaḥṣ* Cl 4), *fyavhūnti* 'they shower sleet' (1 e. *fyavhvānti*) — So imperat. 2 sg *nase* 'perish' (1 e. *nasya*).

§ 494 (5) Some reductions of -aya-, -ava- (-āya-, -āva-) before final *m*, *n* (§ 64) occur, e g. —

Av. *daṣsaṇi* 'I showed' (1 e. *daṣsayami*, √*dis*- Cl 10), *abaom* 'I became' (1 e. *abavam*, √*bū*- Cl 1) Yt. 19.57, 61, 63, *baon* 'they became' Yt. 5.98 etc.

§ 495 Certain other peculiarities likewise require detailed notice.

1 Indicative

a Present

§ 496. Singular:—

First Person I. ACT. GAv. shows only the ending -ā (Gk. -ω), instead of -āmi in the thematic verbs and only -mi in the non-a-verbs (unthematic), e.g. GAv. *ufyā* 'I praise', *kayā* 'I discern'.—YAv. similar but rare (perhaps borrowed) *zōya* 'I invoke' at Vsp 6.1 by the side of *frayezt* which likewise is an indicative

§ 497. Dual:—

Third Person I. ACT. GAv. add *caratas-cā* 'both come' Ys. 51.12 —
ii. MID. ZPhl. Gloss. p 54.8 has *baraite* 'they two bring' cf. A.O.S. Proceedings Oct. 1889 p. 165

§ 498. Plural:—

First Person I. ACT. YAv., similarly with short *ā* (as above) *zbayāmah* 'we invoke'.

Second Person i. ACT. YAv also isolated (-*t*- like pret form) *harata* 'ye eat' Vd 7.57 —ii. MID. GAv -*duyē* (cf § 190) *didraǰžōduyē* 'ye keep holding' (desiderative)—on -*ō-* for -*a-* of stem, see § 39

Third Person See general details above § 490 seq

b. Pretente.

§ 499 Plural:—

Third Person ii. MID. GAv, observe *vis̥ntā* 'they entered' (on -*ž-*, cf § 32)

2. Imperative.

§ 500 Singular:—

Second Person i. ACT. YAv., note (by reduction §§ 34, 493) *nase* 'perish thou' (i e *nasya*, *√nas-* Cl. 4) —ii. MID. GAv., only -*huvā* *gūšahuvā* 'hear thou', *baǰšōhuvā* 'share thou' (on -*ō-* for -*a-*, see § 39)

Third Person i. ACT. GAv., observe -*ō-* (cf § 39) in *vərəzyōtā* 'let him work' (*√varz-* Cl. 4), *vātayōtā* 'let him announce' (*√vat-* Cl. 10).

§ 501. Plural:—

Second Person i. ACT. GAv. with ending -*na* (cf Skt -*lana*) *baranā* 'hear ye' Ys. 30.9, cf § 457 above, and Whitney, *Skt. Gram* § 740. —ii. MID. GAv *gūšōdūm* 'hear ye' = Skt. *ghōśadhvam*

3 Subjunctive.

§ 502. Singular:—

Second Person i. ACT. YAv occasionally -*āi* for -*ā(h)i*: § 450 *apa.yasāi* 'thou wilt destroy' (i e *yasāhi*), *vazāi*, *vazāhi* (as variants) 'mayest thou bring' Vd 5.16 —YAv., a form with secondary ending (but syntax bad) is *āvā* Yt. 24.8

§ 503 Plural:—

Third Person i. ACT. GAv shows also -*ān* (for -*qn*) in *rapān* 'they may hold' —ii. MID. YAv like *mravā're* above § 452, also *nǰrā're* 'they may strike' Yt 10.40, so again *āvuhā're* Yt 10.45

4. Optative.

§ 504 Singular:—

First Person ii. MID. YAv., observe *ma'nyā* 'I would think' Yt 10.106 (for *ma'nyaya* § 194).

§ 505. Plural:—

First Person i. ACT. GAv. (with regular secondary ending -*ma'dī*, cf. Skt -*mahi*) *vā'rōima'dī* 'we would cause to believe'

Third Person YAv. like *mažayantā* in paradigm is *yazayantā* 'they would sacrifice'

5. Participle.

§ 506. On the relation of Av. *-mna* (metrically often *-mana*) to Skt. *-māna*, see § 18 Note 2

§ 507. In Av more often than in Skt (cf Whitney, *Skt. Gram.* § 741a) there appear instances of middle (passive) participles of *a*-verbs formed with the participial suffix *-ana*, *-āna* (= Skt *-āna*, § 18) instead of *-mna*, e. g. *barāna-* 'bearing', **azana* 'driving', *-yazāna-* 'worshipping', *starāna-* 'strewing'.

ii. The non-*a*-Conjugation (unthematic).

§ 508. **General Remark.** In Av., as in Skt., the verbs of the non-*a*-conjugation (unthematic) are not so numerous as those of the thematic conjugation. They may be grouped in six classes (Cl. 2, 3, 7, 5, 8, 9), in each of which the endings are attached directly (without an interposed *a*) to the stem which is subject to modification

The striking characteristic of the entire group is the variation of the root in different forms. The modified root or the suffix assumes now a stronger form, again a weaker form

§ 509 **Strong and Weak Stem-Forms.** The strong (*guṇa*) forms, as a rule, are —(1) the Sing Indic. Act. (Pres. Pret.),—(2) the 3rd. Sing Imperat. Act.,—(3) the entire Subjunct—The remaining forms are weak Many fluctuations and transfers, however, occur, especially often is the strong stem employed in forms (see 3rd. plurals) modelled after the *a*-conjugation.

Mode Formation.—Special Remark.

I. Indicative

§ 510. The endings of the non-thematic indicative require some remark. GAv generally shows the older use of *-mī* (§ 450) and *-a'tī*, *-a'tē*, *-a't* (for thematic *-a'nti*, *-a'nte* *-an* § 452). In YAv this old distinction is not sharply preserved. The stem in general to which the endings are

directly attached shows a variation of str. and wk. forms according to the preceding rule, § 509.

2 Imperative.

§ 511. The ending of the Imperat. 2 sing. is *-dī*, *-dī*. The endings in general are attached directly to the prepared class-stem. This shows the strong form in the 3 sg act; in the other forms it has the weak grade, but fluctuations occur.

3. Subjunctive

§ 512. The endings are attached by means of the mode-sign *a* to the prepared class-stem which shows the strong form throughout

4. Optative

§ 513. The regular optative endings are attached by the mode-sign *-yā-*, *-ī-* (*ī*) in accordance with the rules given above at § 463. The stem regularly shows its weak form throughout, but variations from this sometimes occur.

5. Participle.

§ 514. The participial forms (verbal adjectives) are made by attaching to the present stem in its weak grade the formative element *-ant*, *-at* (i.e. *-nt*) for the active, and *-āna*, *-ana* beside *-mna*, for the middle.

Classes of the non-*a*-Conjugation (unthematic).

Cl. 2, 3, 7, 5, 8, 9.

§ 515. The six classes of unthematic verbs have certain characteristics in common but they have also certain individual peculiarities, these classes will now each be taken up in detail.

Class 2—Root-Class.

§ 516. Class 2—Root-Class—root itself is present stem = Skt second (*ad-*) class.—The stem may have the strong or the weak form according to § 509, the endings

are then attached directly to the stem. Examples are quite numerous

Av $\sqrt{pā}$ - 'to keep, protect', $pā-ti$ (3 sg. pres.) = Skt $pā-ti$, Av \sqrt{z} - 'to go', $āz-ti$ (3 sg), $y-eñti$ (3 pl pres. § 34) = Skt $ē-ti$, $y-ānti$, Av \sqrt{stu} - 'to praise', $stao-ti$ = Skt $stāu-ti$ (§ 60 Note c), Av. \sqrt{jan} - 'to slay', $jañ-ti$ (3 sg pres indic) = Skt. $hān-ti$; Av. \sqrt{vas} - 'to wish', $vaš-ti$ (3 sg), $us-mah$ (1 pl. pres. indic.) = Skt. $vās-ti$, $us-māsi$ (Ved.)

Paradigm of Class 2.

(Cf Whitney, *Skt. Gram* § 612 seq.)

§ 517 Av. $\sqrt{mrū}$ - 'to say' = Skt $\sqrt{brū}$.

Av hap - 'promote', vas -, us - 'wish', $āh$ - 'sit', rud - 'grow', stu - 'praise', z - 'go', z - 'be able'

§ 518. I. Indicative.—a. Present.

i. ACTIVE.

Av	Singular:	cf Skt
1. $mrao-mi$		$brāu-i-mi$
2. ($mrao-ši$) $hañti$ (GAv)		$brāu-ṣi$
3. $mrao-ti$		$brāu-ti$
Dual:		
1. ($mrvaḥi$ ¹) $usvahi$ (GAv)		$brā-vasi$
Plural:		
1. ($mrū-mah$) $usmah$		$brū-masi$
3. ($mrū-ant$) $āhant$ ²		$brūv-anti$

ii. MIDDLE.

Singular.

1. $mrū-ē$ ³		$brūv-ē$
2. ($mrū-ṣe$) cf $raose$ ⁴		$brū-ṣe$
3. { $mrū-te$		$brū-tē$
$mrū-ē$ ⁵		$brūv-ē$

Plural.

1. $mrū-made$		$brū-māhē$
3. ($mrū-ante$) $āhante$ ⁶		$brūv-āte$

¹ i e. $mru-vahi$ § 68 I. — ² Yt. 17.10 — ³ § 190 — ⁴ Strong form § 509. — ⁵ Ys. 19.10, cf § 450 end — ⁶ Yt 17 11, Ys 9 22

§ 519. b. Preterite Indicative (and Injunctive).

i. ACTIVE.		
Av.	Singular.	cf Skt
1. <i>mrāo-m</i>		<i>á-brav-am</i>
2. <i>mrāo-š</i>		<i>á-brav-ī-s</i>
3. <i>mrāo-ṭ</i>		<i>á-brav-ī-t</i>
Plural:		
3. (<i>mrāo-n</i> ^{2 1}) <i>usm</i>		<i>á-bruv-an</i>
ii. MIDDLE.		
Singular:		
1. <i>mrav-ī</i> ²		<i>á-bruv-i</i>
3. { <i>mrū-ta</i>		<i>á-brū-ta</i>
<i>mrāo-tā</i> (GA _v .)		—
Plural:		
3. <i>mrav-aṇṭa</i> ³		<i>á-bruv-ata</i>

§ 520. 2. Imperative.

i. ACTIVE.		
Av	Singular:	cf Skt.
2. <i>mrū-ḍi</i>		<i>brū-hi</i>
3. <i>mrāo-tū</i> (GA _v)		<i>brāv-ī-tu</i>
Plural:		
2. (<i>mrāo-ta</i>) <i>staota</i> ⁴		<i>brū-lā</i>
3. (<i>mrav-aṇtu</i>) <i>yaṇtu</i>		<i>bruv-āntu</i>

§ 521. 3. Subjunctive.

i. ACTIVE.		
Av.	Singular:	cf Skt.
1. <i>mrav-ā-ni</i> ⁵		<i>brāv-ā-ni</i>
3. { <i>mrav-a-ti</i> (GA _v .)		<i>brāv-a-ti</i>
<i>mrav-a-ṭ</i> ⁶		<i>brāv-a-t</i>
Plural:		
1. (<i>mrav-ā-ma</i>) <i>janāma</i>		<i>brāv-ā-ma</i>
3. (<i>mrav-a-n</i>) <i>vasm</i>		<i>brāv-a-n</i>

¹ § 64 — ² Observe str stem, or is it *mrāvī* § 68 Note 3? — ³ Cf § 509 end — ⁴ Strong form (!), cf § 509 — ⁵ Yt 15.56, 12.2 — ⁶ See *ZPhl. Gloss.*, p. III.

		ii. MIDDLE.	
	Av	Singular:	cf. Skt.
I.	{ (<i>mrav-āi</i>) <i>isāi</i>		<i>brāv-āi</i>
	<i>mrav-āne</i> ¹		—
		Plural:	
3.	<i>mrav-āire</i> ²		—
§ 522.		4. Optative.	
		i. ACTIVE.	
	Av	Singular:	cf. Skt.
2.	<i>mrū-yā</i>		<i>brū-yā-s</i>
3.	<i>mrū-yā-t</i>		<i>brū-yā-t</i>
		ii. MIDDLE	
		Singular:	
2.	<i>mrū-i-ša</i> ³		<i>brūv-i-thās</i>
3.	<i>mrū-i-tā</i> (GAv.)		<i>brūv-i-tā</i>
§ 523.		5. Participle.	
	Av.	i. ACTIVE.	cf. Skt.
	<i>mrū-at</i>		<i>brūv-ānt-</i>
		ii. MIDDLE	
	<i>mrav-āna</i> ⁴		<i>brūv-ānā-</i>
	<i>mrav-mna</i> ⁵		—

Forms to be observed in GAv. and YAv.

§ 524 Beside the above paradigm, a certain number of forms in GAv. and YAv. are worthy of note.

I. Indicative.

a Present

§ 525. Singular.—

First Person i. ACTIVE. GAv, notice (from strongest stem) *stāumī* 'I praise' (but v l *staomī*) Ys 43 8, cf. Skt *stāūti* (Ved 3 sg)

Second Person i. ACTIVE. YAv, observe likewise as regular form (§ 122) *ṣāhu* 'thou protectest'

Third Person ii. MIDDLE YAv also (like 1st — 3rd. sg pres., above) *mi-jne* 'he smites'

¹ Yt 5.82 — ² *a*-conj cf §§ 486, 452 end — ³ Cf. § 21 Note —
⁴ Cf. Skt *stāvāna-*, Whitney § 619d. — ⁵ i. e. like *a*-conj ptcpl

§ 526 Plural —

First Person ii. MID YAv, note (from str stem) *staomaide* 'we praise'.

—GAv, observe (*-až-ca* § 55) *aogmadaž-cā* 'and we name'.

Third Person ii. MID. YAv, seldom the plur ending *-atē* (= *ytē*). Av *aojaite* 'they say' Yt 8.51, etc — Observe also Av *sōire* 'they lie' Yt 10.80 = Skt *śrēṣṭhā*.

b. Pretente

§ 527 Singular —

Second Person ii. MID GAv, note as a regular 2 sing. *aojžā* 'thou saidst' Ys 43 12

Third Person i. ACT GAv, observe (with inserted *-i-* like Skt *ābravīt*) the form *sāhīf* 'he taught' Ys 50 6 — ii. MID. YAv also (from str. stem, like *mraotā* above) *staota* 'he praised'

5 Participle

§ 528. ii. MID Observe also *-āna* (for *-āna*) and (like *a-conj* §§ 514, 477) *-mna* Av. *aojāna-*, *aojmna-* 'speaking'.

Transfers to the *a*-Conjugation (thematic).

§ 529 A number of transfers from the Root-Class to the *a*-conjugation are to be found.

1 Indicative i. ACT b Pret. GAv *mrao-a-f* 'he said' Ys 45.2

2 Imperative. i. ACT. YAv *mrao-a*, *mrv-a* 'say thou' — ii. MID YAv. *stav-a-vuha* 'praise thou'.

3 Subjunctive i. ACT. YAv *mrao-āi* (for *-āhi* § 502) 'if thou say' Ys. 71 15. — ii. MID. YAv (above in paradigm) *mrao-ā're* 'if they say' § 452 end.

4 Optative i. ACT. YAv. *stav-ōi-f* 'he might praise' beside *stuyāf*.

§ 530. Inflection of Av. *√ah-*, *h-* 'to be'—only act. — = Skt. *√as-*, *s-*, cf. Whitney, *Skt. Gram* § 636.

§ 531. 1. Indicative.—a Present.

Av.	Singular:	cf. Skt
1. <i>ah-mi</i>	<i>ās-mi</i>
2. <i>ah-i</i> ¹	<i>ās-i</i>
3. <i>as-ti</i>	<i>ās-ti</i>
	Dual:	
3. <i>s-tō</i>	<i>s-lās</i>

¹ i e. for *ah-hi* Skt. *ās-i* for *ās-si*.

Av.	Plural:	cf. Skt.
1. <i>mahi</i> ¹		<i>s-māsi</i> (Ved)
2. <i>s-tā</i> ²		<i>s-thā</i>
3. <i>h-ṛṇti</i>		<i>s-ānti</i>

§ 532.

b. Preterite.

	Singular:	
3 { <i>ās</i> ³		<i>ās</i> (Ved)
<i>as</i>		<i>ās-l</i>
	Dual:	
1. <i>ahvā</i> (GAv.)		<i>ās-va</i>
	Plural:	
3. <i>h-an</i>		<i>ās-an</i>

§ 533.

2. Imperative.

Av.	Singular:	cf. Skt.
2. <i>z-dī</i> (GAv.)		<i>z-dhi</i>
3. <i>as-tu</i>		<i>ās-tu</i>
	Plural:	
3. <i>h-ṛṇtū</i> (GAv.)		<i>s-āntu</i>

§ 534.

3. Subjunctive.

Av.	Singular:	cf. Skt.
2. <i>avh-ō</i>		<i>ās-a-s</i>
3 { <i>avh-a-tī</i> (GAv.)		<i>ās-a-ti</i>
<i>avh-a-ḥ</i>		<i>ās-a-l</i>
	Plural:	
3. <i>avh-ṛ-n</i>		<i>ās-a-n</i>

§ 535.

4. Optative.

Av.	Singular:	cf. Skt.
1. <i>h-yṣ-m</i> (GAv) ⁴		<i>s-yā-m</i>
2. <i>h-yā</i> (GAv.)		<i>s-yā-s</i>
3. <i>h-yā-l</i> (GAv), <i>h-yā-l</i> (YAv) ⁵		<i>s-yā-l</i>
	Plural:	
1. <i>h-yā-mā</i> (GAv)		<i>s-yā-ma</i>
2. <i>h-yā-tā</i> (GAv.)		<i>s-yā-ta</i>
3. <i>h-yṣ-n</i> (GAv), <i>h-yā-n</i> (YAv.), <i>h-yār</i> (YAv.)		<i>s-yūr</i>

§ 536.

5. Participle.

Av <i>h-aṇt-</i>		cf Skt. <i>s-ānt-</i>
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¹ Cf. § 140. — ² For *s-pa*, cf. § 78a. — ³ See § 192 Note. — ⁴ Cf. § 32. — ⁵ Cf. §§ 132, 133

Forms to be observed.

§ 537. YAv, notice in a late passage Yt. 24.12 (2 pl. opt. with primary ending!) *h-yā-ša* 'mught ye be'.

§ 538. Transfers to the *a*-conjugation — 1. Indic. Pret. 3 sg. *anh-a-t* — 3 Subjunct 3 sg *anh-ā-ti*.

§ 539. Beside all the above paradigm of the present-system, there is made from this root *ah* 'to be', as in Skt, a regular perfect *āwha* etc § 606 = Skt. *āsa* etc.

Class 3.—Reduplicating Class.

§ 540 Class 3.—Reduplicating Class. The root is reduplicated to form the present stem The stem then shows a variation of strong and weak forms (§ 509); the endings are attached to it directly

The general rules for reduplication have been given above § 465 As examples of formation, the following may be taken —

Av *√dā-* 'to give, to place' (Stems *dadā-*, *dadā-*; *dad-*, *daḥ-*, *dad-*, §§ 82, 83, 86), *da-dā-ti* (YAv), *da-dā-ti* (GAv.), *da-dā-m*, *da-dā-m* = Skt. *dā-d(h)ā-ti*, *dā-d(h)ā-m*;—Av. *√ci-* 'to atone' (Stems *ci-kay-*, *ci-ki-*), *ci-kay-aṭ* 3 sg subjunct. = Skt. *cikayat*,—Av. *√hac-* 'to follow', *hi-šhaḥ-ti*, *hi-šc-a-mā-dē* (Ys. 40.4) = Skt. *st-śak-ti*,—Av. *√jan-* 'to slay', *ni-ja-jn-anti* = Skt. *jī-ghn-anti*.

Paradigm of Class 3.

(Cf. Whitney, *Skt Gram.* § 647 seq)

§ 541. Av. *√dā-* 'to give, to place' (str. stem YAv. *dadā*, GAv. *dadā*; wk stem YAv. *dad-*, *daḥ-*, GAv. *dad-*) = Skt. *√dā-*, *√dhā-*—stems *dad(h)ā-*, *dad(h)-*, cf Whitney, *Skt. Gram.* § 667 seq.

Note. Observe that orig *dā-*, *dhā-* are practically fallen together in Av. as *dā-*, §§ 82, 83.—On the interchange of *d*, *ḍ*, *ḥ*, see §§ 82, 83, 86.

§ 542. 1. Indicative.—a. Present.

i. ACTIVE.		
Av.	Singular:	cf Skt
1. <i>dadā-mi</i>		<i>dād(h)ā-mi</i>
2. <i>dadā-hi</i>		<i>dād(h)ā-si</i>
3. { <i>dadā-ti</i>		<i>dād(h)ā-ti</i>
<i>das-ti</i> (YAv.) ¹		— ²
Plural:		
1. <i>dadā-mahi</i>		<i>dad(h)-māsi</i> (Ved)
2. —		<i>d(h)at-lā</i>
3. { <i>dada-ti</i> (GAv.) ³		} <i>dād(h)-ati</i>
<i>dadā-ti</i> (YAv.) ⁴		

ii. MIDDLE.		
Av	Singular:	cf Skt.
1. { <i>da'd-e</i> (YAv), <i>dad-ē</i> (GAv.)		<i>dad(h)-ē</i>
<i>da'p-e</i> ⁵		—
2. —		<i>d(h)at-sē</i>
3. { <i>das-te</i> (GYAv.) ⁶		<i>d(h)at-tē</i>
<i>daz-dē</i> (GAv.) ⁵		—
Plural:		
1 <i>dadā-māde</i>		<i>dād(h)-mahē</i>

§ 543. b. Preterite Indicative (and Injunctive).

i. ACTIVE.		
Av.	Singular:	cf Skt.
1 <i>dadā-m</i> , <i>daḥq-m</i>		<i>ā-dad(h)ā-m</i>
2 <i>dadā</i> (GAv)		<i>ā-dad(h)ā-s</i>
3 <i>dadā-t</i> (YAv.), <i>dadā-t</i> (GAv)		<i>ā-dad(h)ā-t</i>
Dual:		
3. <i>da'id-ī-tam</i> ⁷		<i>ā-d(h)at-tām</i>
Plural:		
2. <i>das-ta</i> ⁸		<i>ā-d(h)at-lā</i>
3. <i>dad-at</i> (GAv.) ⁹		<i>ā-dad(h)-ur</i>

¹ From weak stem *dad-*. On *s*, cf §§ 151, 170. — ² Cf. Epic Skt. *dadmi*. — ³ Ys. 46.1, i e. *-ṇti*. — ⁴ i e. *-ṇti*, uncertain, Yt. 10.3. — ⁵ § 541 Note. — ⁶ § 542 Foot-Note 1. — ⁷ Cf §§ 550, 449 Note — ⁸ §§ 151, 445 Note 2 — ⁹ Ys 32.14, i e. **dad-ṇt*

	Av.	ii. MIDDLE.	
		Singular:	cf. Skt.
3.	<i>das-ta</i>	.	<i>á-d(h)at-ta</i>

§ 544

2. Imperative.

	Av.	i. ACTIVE.	
		Singular:	cf. Skt.
2.	<i>daz-di</i> ¹	.	<i>d(h)z-hí</i>
3.	<i>dadā-tū</i> (GAv.)	.	<i>dád(h)ā-tu</i>
		Plural:	
3.	<i>das-ta</i> ²	.	<i>d(h)at-tá</i>

		ii. MIDDLE.	
2.	<i>dasva</i> ³	.	<i>d(h)at-sva</i>

§ 545.

3. Subjunctive.

	Av.	i. ACTIVE.	
		Singular:	cf. Skt.
1.	<i>daḥā-ni</i>	.	<i>dád(h)ā-ni</i>
3.	<i>dadā-t</i> ⁴	.	<i>dád(h)ā-t</i>
		Plural.	
1.	<i>daḥā-ma</i>	.	<i>dád(h)ā-ma</i>
		ii. MIDDLE.	
1.	<i>daḥā-ne</i> ⁵	.	—

§ 546.

4. Optative.

	Av.	i. ACTIVE.	
		Singular:	cf. Skt.
1.	<i>daḥā-yā-m</i>	.	<i>dád(h)-yā-m</i>
2.	<i>daḥā-yā</i>	.	<i>dád(h)-yā-s</i>
3.	<i>daḥā-yā-t</i>	.	<i>dád(h)-yā-t</i>
		Plural:	
3.	<i>daḥā-yā-n</i>	.	—
	<i>daḥā-yā-r̥ṣ̥</i>	.	<i>dád(h)-y-úr</i>
		ii. MIDDLE.	
		Singular:	
2.	<i>daḥā-ī-ša</i> ⁶	.	<i>dád(h)-ī-thās</i>
3.	<i>daḥā-ī-ta</i> (YAv.), <i>dádā-ī-tā</i> (GAv.)	.	<i>dád(h)-ī-tá</i>

¹ § 151. — ² Cf. Injunctive §§ 543, 445 Note 2. — ³ § 186. — ⁴ Not distinguishable from augmentless imperfect above. — ⁵ Ny 4.8 — ⁶ Yt. 3.1 with variants *daḥā-ī-ša*, *daḥā-ī-š*.

§ 547

5 Participle.

	i. ACTIVE.	cf Skt.
Av. <i>ḡdap-ṇt</i> - ¹		<i>dād(h)-at-</i>
	ii. MIDDLE	
Av. <i>dap-āna-</i>		<i>dād(h)-āna-</i>

Forms to be observed in GAv. and YAv.

§ 548. There are both in GAv and in YAv a number of forms beside the above, that deserve special notice.

1 Indicative.

§ 549. a Present i. ACT.—ii. MID. GAv, observe that the forms *dāiti*, *dāiti*, *dānti* resembling pres. indic forms after Class 2, are best regarded as radical aor subjunct, cf § 633 below—Note GAv *hišcama'dē* (with v 1 *hišcama'dē*) 'we follow' 1 pl pres indic mid Ys 40.4—(observe a, Bartholomae, *KZ.* xxix p 273 = *Flexionslehre* p. 4)—Add also 3 sg pres indic act *zazanti* 'he produces' Vd 3.5 = Skt *jajānti*.

§ 550 b. Pretente. i. ACT. YGAv, observe with interposed *i* (like Skt. *ābravīt* etc) and from weak stem *dā'dēf* (YAv 2 sg pret. indic), *dā'dēf* (YAv. Yt 13 12), *dā'dēf* (GAv 3 sg pret.), *dā'dētm* (3 du. cf above paradigm)—Remark 3 pl in *-at* (= *-nt*) GAv. *jigṛṇzāt* 'let them lament' (injunctive).—ii. MID. YAv., observe from strong stem, 2 sg. pret mid *ji-jaē-ša* 'thou didst live, mayest live' (*Vgi-*, *ji-*)

3. Subjunctive

§ 551. Sg Pl. i. ACT. YAv, add (regularly) from *Vci-* 'to atone', *ci-kay-at* (3 sg subjunct), *ci-kay-a-tō* (3 du. subjunct *ZPhl. Gloss.* p 92, 34), *ci-kaēn* (3 pl. subjunct) i e **ci-kay-m* § 64

4 Optative

§ 552 Beside the mid forms with long *i* (*-iša*, *-īla*) are found also the variants *-šā*, *-īa*, cf. § 21 Note

Transfers to the *a*-Conjugation (thematic).

§ 553 A number of transitions from the Third Class to the *a*-conjugation occur The reduplicated wk. stem *dap-* (YAv), *dad-* (GAv.) of *Vdā-* in Av as in Skt—cf. Whitney, *Skt. Gram.* § 672—thus not infrequently assumes the inflection of an *a*-stem, § 483.

¹ Ys 9.1

i Indicative i. ACT. a. Pres YAv *daḥ-a-ti*, *daḥ-ṣ-ṇti*. —
 b Pret YGAv. *daḥ-ṣ-m*, *daḥ-ṣ*, *daḥ-a-ḥ*, *dad-a-ḥ*, *daḥ-ṣ-n*, *dad-ṣ-n*
 (beside *dadaḥ* § 543 Foot-Note) — ii. MID. YAv. *daḥ-a-tē*. — GAv
dad-ṣ-ṇti 'they are placed'

Note Similarly transferred Av *zīzanṇti*, *zīzanən*, *zīzanāḥ* from
√zan- 'beget, bear' The Skt. shows *jījanat* as redupl. aor. Whitney,
Skt. Gram. § 864.

Class 7.—Nasal Class.

§ 554. The roots of the nasal class all end in a consonant; the class has for its characteristic feature the assumption of an internal nasal to form the stem. That is, the root has a *-na-* (in strong forms), an *-n-* (in weak forms) inserted immediately before its final consonant to form the present stem. The root itself retains its weak grade; the endings are attached directly to the stem.—
 Cf. Skt. seventh Class, Whitney, *Skt. Gram.* § 683 seq

Here belong for example Av. *√ciṣ-* 'to announce, promise' *ci-na-sti*, Av. *√ri-* 'to let go' *ri-na-ḥti* = Skt. *ri-na-kṭi*, and some others—see following paradigm § 555.

Paradigm of Class 7.

(Cf. Whitney, *Skt. Gram.* § 684)

§ 555 Av. *√ciṣ-* 'to announce, promise', *ciḥ-* 'to proclaim, think', *mark-* (*mərṇc-*) 'kill', *kart-* 'to cut', *nis-* 'mingle', *vid-* 'find, receive' Cf. Skt. *√chid-* 'to cut'

§ 556.

i Indicative.—a. Present

i. ACTIVE.

Av	Singular	cf Skt
1. <i>ci-na-hmī</i> (GAv) ¹	.	<i>chi-nā-dmī</i>
2. <i>ci-na-sti</i>	.	<i>chi-nā-ti</i>

ii. MIDDLE.

	Singular	
3. <i>kərṣ-ṇ-tē</i> ²	.	<i>chi-n-tē</i>
	Plural.	
2. <i>mərṣ-ṇ-gṣ-duyē</i> (GAv.)	.	<i>chi-n-ddhvē</i>
3. <i>mərṣ-ṇ-caiṣē</i> (GAv) ³	.	<i>chi-n-dāṣē</i>

¹ Cf. § 141. — ² Vd. 7.38, cf. imperat. *kərṣṇtu*, but *kərṣṇtaṭi* a-conj as Skt *kṛṇātis*. — ³ Ys. 31 I, *-atē* = *-ṇtē*.

§ 557	b Preterite.		
	i. ACTIVE.		
Av	Singular		cf Skt
2. <i>mi-na-s</i> ¹			<i>ā-chi-na-t</i>
3. <i>ci-na-s</i> ²			<i>ā-chi-na-t</i>
§ 558.	2. Imperative.		
	i. ACTIVE.		
Av.	Singular		cf Skt.
3. <i>kər-η-tu</i> ³			<i>chi-nā-ttu</i>
§ 559	3. Subjunctive		
	ii. MIDDLE.		
Av.	Plural		cf Skt.
1. <i>ci-na-pāma⁴de</i>			<i>chi-nā-dāmahāi</i>
§ 560.	4 Optative.		
	i. ACTIVE.		ii. MIDDLE.
Av Singular	cf Skt	Av. Singular	cf Skt.
3. <i>mərqš-yā-t</i> ⁵	<i>chi-n-d-yā-t</i>	3. <i>vi-η-dīta</i> ⁶	<i>chi-n-dīta</i>
§ 561	5 Participle.		
Av	i. ACTIVE.	cf Skt	Av ii. MIDDLE.
<i>vi-η-da(η)t</i> ⁷	<i>chi-n-dānt-</i>	<i>vi-η-dəmna-</i>	<i>chi-n-dānā-</i>

Forms to be observed in GAv. and YAv

§ 562 The form Av *mər²ηnte* stands perhaps for **mər²η-gte* (3 sg. mid.) If so, the formation would be regularly after this (7) class. But the form is quite uncertain

Transfers to the *a*-Conjugation.

§ 563 The stem *mər²ηc-* 'kill' has practically become stereotyped as a root according to the *a*-conj. by transfer, hence the thematic forms.—Pres Act 3 sg *mər²ncatī*, 3 pl *mər²ncintī*,—Mid. 3 sg *mər²ncate*, 3 pl *mər²ncante* (above)—Imperat. Mid 2 sg. *mər²ncavuha*

§ 564 The root GAv *marid-* (as *mōr²ηd-* § 39) 'to destroy' has likewise become practically crystallized according to *a*-conj. Pret Act. 3 sg. *mōr²ηdaš*, 3 pl. *mōr²ηdān* (on -*ū-*, cf. § 39 end).

¹ i e. *mi-na-s-s*, § 158 — ² i e. *ci-na-s-t*, § 192 — ³ Vd 7.38, weak form! — ⁴ *a*-conj. by transfer as in Skt — ⁵ On -*rq-* = ' + *n*, see § 49. On *j*, cf § 162. — ⁶ Yt 17.54, with variant *vin²dita* (i) — ⁷ In compounds

§ 565. Similar instances of stereotyped forms and transfer to *a*-conjugation as also in Skt., are Av 2 *vid-* 'find, obtain' (*viñd-*, like Skt. *vi-n-d-ā-ti*) *vi-ñ-d-ā-ñ-ti* (3 pl indic), *vi-n-d-ā-ti* (3 sg subjunct Vd 13.36) beside unthematic *vi-na-sti* (GAv), *vi-ñ-dīta* (YAv. opt above).—Likewise Av. *kart-* 'to cut' (*kərərñt-*, like Skt. *kṛ-n-t-ā-ti*) *kərərñ-t-ā-ti* (3 sg. indicative), *kərərñ-t-a-f* (pret).—Also some others

Note Peculiar is 2 sing. pret act. *mərərñca'nīš* 'thou didst destroy'—weak nasalized root with added *an* (= *ñn*) On *-īš* = *īš* cf. § 527 end.

Class 5.—*nu*-Class.

§ 566 The verbs of this class are not numerous. The root adds *nao-* (in the strong forms), *nu-* *nv-* (in the weak forms) to make the present stem The root itself retains its weak grade.

Here belong for example. Av. *√kar-* 'to make' *kərər-nao-ti* = Skt. *kṛ-nō-ti*; Av. *√sru-* 'to hear' *sru-nao-ti* = Skt. *śṛ-nō-ti*; Av. *√as-* 'to attain' *aš-nao-ti* = Skt. *aś-nō-ti*, and a few others.

Paradigm of Class 5.

(Cf Whitney, *Skt. Gram.* § 698.)

§ 567. Av *√kar-* 'to make', *var-* 'cover choose', *dab-* 'deceive', *hu-* 'press', *sru-* 'give over', *sru-* 'hear'.—Cf Skt *√kr-*.

§ 568. 1. Indicative.—a. Present.

I. ACTIVE.		
Av.	Singular:	cf. Skt.
1. <i>kərər-nao-mi</i>		<i>kṛ-nō-mi</i>
2. <i>kərər-nū-ši</i> ¹		<i>kṛ-nō-ṣi</i>
3. <i>kərər-nao-ti</i>		<i>kṛ-nō-ti</i>
	Plural:	
3. <i>kərər-nav-añti</i> ²		<i>kṛ-nv-ānti</i>
II. MIDDLE.		
	Singular:	
3. <i>varər-nū-te</i>		<i>kṛ-nu-tē</i>
	Dual:	
3. <i>varər-nv-añtē</i> (GAv.) ³		<i>kṛ-nv-āntē</i>

¹ On *a*, cf. § 60 Note b. — ² Yt 13.26, so metrically Cf. § 68 Note 3 — ³ Ys 31 17.

Av.	Plural:	cf. Skt.
3. <i>var²-nu-a¹nte</i> ¹		<i>kr-nu-dā</i>

§ 569. b. Preterite.

	i. ACTIVE.	
Av.	Singular:	cf. Skt.
3. <i>kər²-nao-ť</i>		<i>á-kr-nō-t</i>
	Plural:	
2. <i>dəb²-nao-tā</i> (GA ^v .) ²		<i>á-kr-nō-ta</i>

	ii. MIDDLE.	
3. <i>hu-nū-ta</i>		<i>á-kr-nu-ta</i>
§ 570.	2. Imperative.	

	i. ACTIVE.	
Av.	Singular:	cf. Skt.
3. <i>kər²-nū²-di</i>		<i>kr-nu-hi</i>
	Plural:	
2. <i>siri-nao-ta</i> ³		<i>kr-nō-ta</i>

§ 571. 3. Subjunctive.

	i. ACTIVE.	
Av.	Singular:	cf. Skt.
1. <i>kər²-nav-āni</i>		<i>kr-nāv-āni</i>
	Plural:	
3. <i>kər²-nāu-n</i> ⁴		<i>kr-nāv-an</i>
	ii. MIDDLE.	
	Singular.	
1. <i>kər²-nav-āne</i>		<i>kr-nāv-āi</i>

§ 572. 4. Optative.

	i. ACTIVE.	
Av.	Singular:	cf. Skt.
2. <i>suru-nu-yā</i>		<i>kr-nu-yās</i>
3. <i>kər²-nu-yāť</i>		<i>kr-nu-yāt</i>

§ 573. 5. Participle.

i. ACTIVE.	Av. <i>hu-nv-a(n)t-</i>	<i>kr-nv-á(n)t-</i>
ii. MIDDLE.	<i>hu-nv-ana-</i>	<i>kr-nv-ānā-</i>

¹ After *a*-conj. — ² Ys. 32 5, from str. st. form, cf Whitney, *Skt. Gram.* § 707. — ³ Str stem form, as Skt. *krnōta*, Whitney, *Skt. Gram.* § 704. — ⁴ On *-āun*, cf. § 64

Forms to be observed in GAv. and YAv.

§ 574. Instances of transfer to the *a*-conj. (beside the 3 pl above) are not infrequent.—

1. Indicative. I. ACT. a Pres YAv. *vərə-nav-a-iti* 'he covers'
—b Pret *kərə-nav-ō* 'thou didst make'

2. Imperative I. ACT. YAv *kərə-nav-a* 'make thou'.—II. MID.
YAv *hu-nv-ənuha* 'press thou'.

3. Subjunctive I. ACT. YAv *kərə-nav-ā-hi*, *kərə-nav-āf*, *kərə-nav-qn* 'if thou, he, they make'

§ 575 On instances of *kar-* made up after class 9, see below § 591.

Class 8.—*u*-Class.

§ 576. The eighth class (Skt. *tan*-class, Whitney, *Skt. Gram.* § 697 seq.) is hardly more than a variety of the preceding (5) class. It comprises, however, enough roots to be distinguishable. The present-stem is made by adding to the root *ao-*, *av-* (in the str. forms), *u-*, *v-* (in the wk forms).

Included under this class are the roots Av. $\sqrt{\text{tan}}$ - 'to stretch' = Skt. $\sqrt{\text{tan}}$ -; Av. $\sqrt{\text{in}}$ - 'drive' = Skt. $\sqrt{\text{in}}$ -. Likewise here, parts of Av. $\sqrt{\text{āp}}$ - 'to reach' = Skt. $\sqrt{\text{āp}}$ -, Av. $\sqrt{\text{jžar}}$ - 'flow' (pres participle), cf Skt. $\sqrt{\text{kšar}}$ -, Av. $\sqrt{\text{har}}$ - 'protect'

Paradigm of Class 8.

(Cf. Whitney, *Skt. Gram.* § 698b)

§ 577. Av. $\sqrt{\text{in}}$ - 'to drive', *tan*- 'stretch', *van*- 'strike', *jžar*- 'flow', *jžan*- 'destroy'.—Cf. Skt. $\sqrt{\text{tan}}$ - 'to stretch'

§ 578 I. Indicative.—a. Present

	I. ACTIVE.	
	Singular	cf Skt
3 <i>in-ao-iti</i>		<i>tan-ō-ti</i>
	Plural.	
2 <i>spaš-u-pā</i> ¹ (?)		<i>tan-u-thā</i>
	II. MIDDLE.	
	Plural	
3 <i>āf-ante</i> ²		<i>tan-v-dte</i>

¹ Uncertain, Ys 53 6 — ² i. e. **āp-v-ante* after *a*-conj. On *f*, see § 95

§ 579.	3. Subjunctive.	
	i. ACTIVE.	
Av.	Singular	cf. Skt
1. <i>tan-av-a</i>		<i>tan-āu-ā</i> (Ved.)

§ 580.	4. Optative.	
	i. ACTIVE.	ii. MIDDLE.
Av.	Singular	cf Skt
3 <i>van-u-yāf</i>	<i>tan-u-yāt</i>	1. <i>tan-u-ya</i> ¹

§ 581	5. Participle.	
Av.	i. ACTIVE.	cf. Skt
<i>jān-v-a(n)t-</i>	<i>tan-v-d(n)t-</i>	<i>jān-v-amna</i> ²

Forms to be observed.

§ 582. 1 INDIC. Pres Act 3 sg *hāy-v-aīti* (after *a*-conjugation).—Mid. 3 pl *fyawunṭaz-ca* 'and they rain' (1 e *fyawh-v-aṇīz* § 63).

Class 9.—*nā*-Class.

§ 583. In the ninth class *nā*- is added to the root to form the strong present-stem, *n*-, *na*- (i. e. *n* + *a*-conj.) is added to make the weak pres. stem. The form *na*- (i. e. *a*-conj.) is commoner than *n*-. The endings are attached directly; the root itself retains its weak grade.

The Skt ninth class likewise adds *nā*- in the strong forms, but *n*-, *nī*- (i. e. *nī* before cons) in the weak.—Cf. Whitney, *Skt. Gram* § 717 seq., esp. § 731.

Here belong: Av *√frī*- 'to love' *frī-nā-mi* = Skt. *pri-nā-mi*, Av *√garw*- 'to seize' *garw-nā-iti* = Skt. *grbh-nā-ti*, Av. *√var*- 'to choose' *var-n-te* = Skt. *vr-nī-tē*, Av. *√gar*- 'to sing' *gar-n-te* = Skt. *gr-nī-tē*. Likewise some others—see following paradigm § 584.

Paradigm of Class 9

(Cf Whitney, *Skt. Gram* § 718)

§ 584. Av. *√frī*- 'to love', *garw*- 'seize', *var*- 'choose', *hu*- 'to press', *par*- 'fight'—Cf Skt *√pri*- 'to please', *√var*- 'to choose'

¹ cf Skt. *tan-v-i-ya* § 62 — ² Like *a*-conj, -*amna* On *ō*, cf § 39

§ 585. 1. Indicative.—a. Present.

		i. ACTIVE.	
Av		Singular:	cf. Skt.
1. <i>frī-nā-mi</i>		<i>prī-ñā-mi</i>
3. <i>gar²w-nā-ti</i>		<i>prī-ñā-ti</i>
		Plural:	
1. <i>fry-q-mahī</i> (GAv.) ¹		<i>prī-ñi-masi</i>
3. <i>frī-n-anti</i>		<i>prī-ñ-anti</i>
		ii. MIDDLE.	
Av		Singular:	
1. <i>var²-n-e</i>		<i>vr-u-ē</i>
3. <i>var²-ñ-tē</i>		<i>vr-ñ-tē</i>

§ 586. b. Preterite.

		i. ACTIVE.	
Av		Singular:	cf. Skt.
3. <i>mīp-nā-t</i>		<i>á-prī-ñā-t</i>
		ii. MIDDLE.	
Av		Singular:	
3. <i>fraor²-ñ-ta</i> ²		<i>á-vr-ñi-ta</i>
		Plural:	
3. <i>var²-n-ātā</i> (GAv.) ³		<i>á-vr-ñ-ata</i>

§ 587. 2. Imperative.

		i. ACTIVE.	
Av		Plural:	cf. Skt.
3. <i>frī-n-antu</i>		<i>prī-ñ-antu</i>

§ 588. 3. Subjunctive.

		i. ACTIVE.	
Av		Singular:	cf. Skt
1. <i>frī-nā-ni</i>		<i>prī-ñā-ni</i>
3. { <i>hu-nā-iñi</i> (GAv.)		<i>prī-ñā-ti</i>
<i>frī-nā-t</i>		<i>prī-ñā-t</i>
		Plural:	
3. <i>gar²w-na-n</i>		<i>prī-ñā-n</i>

¹ 1 e *frī-ñ-mahī* or *fry-ñ-mahī*. — ² Ys 57.24, Yt. 10 92, 1. e. *fra-var²-ñ-ta*, cf. § 62.2. — ³ 1 e **var²-n-ñā*.

		ii. MIDDLE.	
Av		Singular:	cf. Skt.
I.	<i>par-nā-ne</i>	. . . . .	—
	<i>frī-nāi</i>	. . . . .	<i>pri-nāi</i>
3.	<i>par-nā-te</i>	. . . . .	<i>pri-nā-lāi</i>
		Plural:	
3.	<i>var-nā-nte</i> ¹	. . . . .	<i>vr-nā-nlāi</i>

§ 589.

5. Participle.

ii. MIDDLE. Av. *frī-n-amna*-² *pri-n-ānā-*

Forms to be observed.

§ 590. The weak forms in *na-* (i e. *a*-conjugation by transfer) are frequent, the instances of 3 pl. thus formed are noted above. Other examples of this transfer (*-n-a*) are given in the next section § 591

§ 591. The transfers to the *a*-conjugation with weak stem (*na*) are:

1. Indicative. i. ACT. a. Pres. *hu-n-a-hi* 'thou pressest', *frī-n-a-ti*, *frī-n-ā-mah*, *frī-n-ṇti* (above) — ii. MID. *kar-n-ṇte* 'they make, cut'. — b. Pret i. ACT. *kar-n-m* 'I made, cut', *sa-n-a-ḥ* 'it appeared' (i. e. *sad-n-aḥ* § 185) Yt. 14.7 — ii. MID. *star-n-a-ta* 'he strewed'

2. Imperative i. ACT. GAv *par-n-ā* 'fulfil thou' Yt. 28.10, YAv *miṣ-n-a-tu* 'let him turn', *frī-n-ṇtu* (above). — ii. MID. *ōri-n-a-nuha* 'cut thou'.

4 Optative i. ACT. *kar-n-ōi-ḥ*, *zāra-n-aḥ-mā* (GAv.) 'we might anger' Ys. 28.9, *star-n-ay-en* 'let them strew'. — ii. MID. *star-n-aḥ-ta* 'let him strew'.

II. PERFECT-SYSTEM

Perfect.

(Cf. Whitney, *Skt Gram.* § 780 seq)

§ 592. **General Remark.** The chief characteristic of the perfect is the reduplication; the endings also differ in some respects from those of the present-system, the perfect shows likewise a distinction of strong and weak forms. As to signification, the perfect (and pluperfect) as

¹ Vd. 5.59. — ² *-amna* like *a*-conj.

in Skt. commonly denotes simple past time, sometimes present time is expressed

Note 1 An assumed periphrastic form of the perfect sporadically occurs, see § 623

Note 2 On the absence of reduplication, see § 620

Reduplicated Syllable.

§ 593 The principal points to be observed in regard to reduplication of the vowels (cf. Whitney, *Skt. Gram.* § 783) are

1. Internal or final *a* or *ā* is regularly reduplicated by *a* (sometimes by *ā*—cf Whitney, *Skt. Gram.* § 786 a), occasionally by *i* For example—

Av *ta-taš-a* 'he has formed' (*√taš-*) = Skt *ta-tákṣ-a*, Av *dā-dā-pha* 'thou hast created' (*√dā-*) = Skt *dā-dhā-tha*, Av *dā-daīś-a* 'I have seen' (*√daī-*) = Skt *dā-dārs-a*, Av *cā-ḥr-ar* 'they have made' (*√kar-*) = Skt *cā-kī-úr*, GA. *vā-vāz-ōi* 'he has worked' (mid.) *√varz-*, Av *ju-ga^urv-a* (observe palatal *j* § 465 c) 'I have perceived' (*√gariv-*) = Skt *ja-grābh-a*

2. Internal or final *i*, *u* or *ī*, *ū* are reduplicated by *i*, *u* (sometimes *ī*, *ū*) For example—

Av *di-dvažš-a* 'I have hated' (*√dvaš-*) = Skt *di-dvēs-a*, Av *dī-day-a* 'he has seen' (*√dī-*) = Skt *dī-dhay-a*, Av. *tū-tav-a* 'he has been able' (*√tā-*) = Skt *tū-tāv-a*.

Note Worthy of remark is Av. *bā-bv-ar* (with *ā* from *√bū-* 'to be') Yt. 13 150 = Skt. *bā-bhūv-úr*, but Av *būva* (i.e. *bū-vūv-a*, Yt 13 2, cf § 68 b = Skt. *bā-bhūv-a*.

3. Initial *a* by reduplication with itself becomes *ā*. For example—

Av *ā-ah-a* 'he has been' (*√ah-*) = Skt *ā-s-a*

4. Initial *i* (or *u* if found) is reduplicated by " *y* i.e. *i-y* (or *u* i.e. *u-v*), cf. § 68 a.

Av. *𐬀𐬵𐬀𐬵* *yeyq* (i.e. *iy-ay-qn*) 'they may have come' Ys. 42 6 (*√i-* subjunct *a*-inflect if not redupl pres) So also *𐬀𐬵𐬀𐬵* *yašša* i.e. *iyāšša* Yt 13 99

§ 594. The laws for the reduplication of consonants have been sufficiently treated above, § 465 c

Personal Endings

and their connection with the Stem

§ 597. The endings of the perfect, especially in the middle voice, are mostly primary. They are attached directly to the tense-stem as in the unthematic conjugation; sporadic traces of a 'union-vowel' *i, ə* (cf. Whitney, *Skt. Gram* § 797 seq.) perhaps however exist. See Bartholomae, *A.F.* ii. p. 97.

§ 598. The endings agree with those of the Skt.; some forms however are to be specially observed, see below § 599 seq.

Perfect Endings.

i. ACTIVE.			ii. MIDDLE.		
Av	Singular:	cf. Skt.	Av	Singular:	cf. Skt.
1. -a	.	-a	-e	.	-ē
2. -pa	.	-tha	—	.	-se
3. -a	.	-a	-e	.	-ē
Dual:			Dual:		
1. —	.	-va	—	.	-vaze
2. —	.	-athur	—	.	-āthē
3. -atar	.	-atur	-atē (GAv.), -tē	.	-ātē
Plural:			Plural:		
1. -ma	.	-ma	—	.	-mahē
2. -a	.	-a	—	.	-dhvē
3. -ar, -arš	.	-ur	—	.	-rē

Perfect Endings (Observations).

§ 599 Singular:—

First Person ii. MIDDLE. A 1st sg mid form in -ō (i. e. -āu § 54 = Skt. -āu) from a root ending in long *ā* is perhaps to be found in *dadō* 'I have made' Ys. 10 9 = Skt. *dadhāu*, Whitney, *Skt. Gram.* § 800e

Second Person i. ACTIVE. Note the form -ta (for -pa § 78 end) after *s* in GAv. *vōistā* 'thou knowest'

§ 600 Dual:—

Third Person ii. MIDDLE. Observe the suffix -tē 3 du. mid in GAv. *dazdē* 'they both created' Ys 30 4 (i. e. **dhazdhai*, *dha-dh-tai*), cf. Bartholomae, *K.Z.* xxix. p 285 = *Flexionslehre* p. 16

§ 601. Plural:—

Third Person. I. ACTIVE. The ending *-arʷš* (above) beside *-arʷ* is found in GAv. *ci-kōit-arʷš* 'they have thought, taught' Ys. 32.11

Pluperfect (Preterite).

(Cf. Whitney, *Skt. Gram* § 817 seq.)

§ 602. The existence of a preterite (pluperfect) indicative corresponding to the present perfect, seems to be shown by a few forms. There is, however, some uncertainty, see Note. The forms here recognized as pluperfect are made by adding the secondary endings directly to the perfect stem. The strong stem appears in the singular active, the weak stem elsewhere. The thematic *a* (transferring to the *a*-inflection) is sometimes found.—Cf. Whitney, *Skt. Gram.* § 817 seq.

Note. There is much difficulty in distinguishing a pluperfect from some other reduplic forms. Some of the examples may equally well be referred to other forms (*impf*, *aor.*) of the redupl. preterite.

Mode-Formation of the Perfect.

§ 603. The perfect like the other tense-systems shows an indicative (*pres. perf*; *pret. pluperf.*), imperative, subjunctive (*prim.* and *sec.*), optative and participle (cf. Whitney, *Skt. Gram.* § 808 seq.). These are formed as in the non-*a*-conjugation (*unthematic*); the subjunctive has the strong stem + mode-sign *a*, the optative has the weak stem + *-yā-*, *-ī-*.

§ 604. A number of transfers to the *a*-inflection instead of the thematic are found in pluperfect, imperat., subjunct., optative, and participle. See § 619.

Paradigm of the Perfect-System.

(Cf. Whitney, *Skt. Gram* § 800 seq.)

§ 605. Examples of the inflection of the perfect may be taken from the following roots:—

Av *√garw-* 'to seize' = Skt *√grabh-*, Av *√dviš-* 'hate' = Skt. *√dviṣ-*, Av *√rud-* 'grow' = Skt. *√rudh-*, Av *√darš-* 'see'

= Skt *√dars-*, Av *√dā-* 'give, make' = Skt. *√dā-*, *dhā-*, Av *√kan-* 'love' = Skt *√kan-*, Av *√tu-* 'be able' = Skt *√tu-*, Av. *√dar-* 'hold' = Skt *√dhar-*, Av. *√sru-* 'hear' = Skt *√sru-*, Av. *√yat-* 'strain, strive' = Skt *√yat-*, Av *√han-* 'earn' = Skt. *√san-*, Av *√bar-* 'bear' = Skt. *√bhar-*, Av. *√kar-* 'make' = Skt *√kar-*, Av *√pru-* 'support, nourish', Av *√man-* 'think' = Skt *√man-*, Av *√di-* 'consider, see' = Skt *√dhī-*, Av. *√rud-* 'obstruct' = Skt *√rudh-*, Av *√sac-* 'learn, can' = Skt *sac-*, Av *√qs-*, *as-* 'attain' = Skt *qs-*, *as-*, Av *√vaz-* 'carry' = Skt *√vah-*, Av *√ar-* 'go, rise' = Skt *√ar-*, Av *√har-* 'protect', Av *√ah-* 'be' = Skt *√as-*, Av *√vraz-* 'proceed', Av *√gam-* 'go, come' = Skt *√gam-*, Av. *√van-* 'strive, contend, win' = Skt *√van-*.

§ 606 1. Indicative.—a Perfect (Present).

I. ACTIVE.		
Av.	Singular	cf Skt
1. { <i>jī-gaurv-a</i> , <i>dī-dvāēš-a</i> .		<i>ja-grābh-a</i> , <i>dī-dvāēš-a</i>
	<i>urū-raoḍ-a</i> , <i>dā-dar's-a</i> .	<i>ru-rōdh-a</i> , <i>da-dars-a</i>
2. <i>da-dā-ḥa</i> ¹ . . .		<i>da-d(h)ā-ṭha</i>
3. { <i>ca-kan-a</i> , <i>tū-tav-a</i> .		<i>cā-kan-a</i> , <i>tū-tāv-a</i>
	<i>da-dār-a</i> . . .	<i>da-dhār-a</i> , <i>dā-dhār-a</i>
Dual.		
3. <i>yaēt-atar</i> ² . . .		(<i>yēt-atur</i>)
Plural.		
1. { <i>dī-dvīṣ-ma</i> ³ , <i>sū-srū-ma</i>		<i>dī-dvīṣ-i-mā</i> , <i>vī-vīṣ-mā</i>
	<i>yaēḥ-ma</i> ⁴ . . .	(<i>yēt-i-mā</i>)
2. <i>ha-vhān-a</i> . . .		—
3. <i>ba-wr-ar</i> ⁵ , <i>cā-ḥr-ar</i> ⁶ . . .		<i>ja-bhr-ūr</i> , <i>cā-kr-ūr</i>

II. MIDDLE.

Singular:		
1. <i>su-sruy-e</i>		<i>su-sruv-ē</i>
3. <i>tu-ḥruy-e</i>		<i>su-sruv-ē</i>
Dual:		
3. { <i>ma-man-ā-tē</i> ⁵		<i>ma-mn-ātē</i>
	<i>da-z-dē</i> ⁶	—

¹ Ys 71.10. — ² ZPhl. Gloss. p. 56.11. — ³ On *ī* after *v* cf. § 20 —
⁴ cf. § 596.3. — ⁵ Ys 13 4, Bartholomae, K.Z. xxix p 288 = *Flexionslehre*
p. 17, 19 — ⁶ GAv. Ys. 30 4, cf. § 600.

§ 607. b. Pluperfect (Preterite).

		i. ACTIVE.	
Av		Singular:	cf Skt
1.	<i>di-ḍaē-m</i> ¹		<i>a-ja-grabh-am</i> ²
3.	<i>urū-raos-t</i> ³		<i>a-ci-kē-t</i>
		Plural:	
3	<i>sa-šk-en</i> ⁴		—
		ii. MIDDLE.	
		Singular:	
3	<i>ən-āḥṣ-tā</i> (GA v.) ⁵		—
		Plural:	
3.	<i>vaos-i-rəm</i> ⁶		—

§ 608. 2. Imperative.

		i. ACTIVE.	
Av		Singular:	cf Skt
3.	<i>ni-ša-phar-a-tū</i> ⁷		—
		ii. MIDDLE.	
2.	<i>ār-ṣvā</i> (GA v.)		— ⁸

§ 609 3. Subjunctive.

		i. ACTIVE.	
		Plural	
1	<i>āvḥ-āma</i> ⁹		<i>ās-āma</i>
2.	<i>vaorāz-a-pā</i> (GA v.)		<i>va-vraj-a-tha</i>
		ii. MIDDLE.	
		Plural:	
3.	<i>āvḥ-a-re</i> ¹⁰		—

§ 610 4. Optative.

		i. ACTIVE.	
Av		Singular:	cf. Skt
1.	<i>ja-jm-yam</i>		<i>ja-gam-yām</i>
2.	<i>tū-tu-yā</i> ¹¹		<i>tū-tu-yās</i>
3.	<i>vaon-yāḥ</i>		<i>ma-man-yāt</i>

¹ Can as well be redupl pret Cl 3. — ² cf Whitney, *Skt Gram.* § 818a — ³ Skt *√2 rudh-*, cf § 151 — ⁴ Ys 53 I 1 e. *saṣkēn-cā*. — ⁵ cf. Bartholomae, *B. B.* xiii. p 65. — ⁶ cf §§ 455, 616. — ⁷ Ys 58.4, *a*-inflect by transfer, Whitney, *Skt. Gram* § 814 — ⁸ cf Whitney, *Skt. Gram.* § 813 end — ⁹ cf. *a*-inflect — ¹⁰ Ys 9 23, cf § 452, v 1 *āvḥāre*. — ¹¹ Ys 9.29, used as 3 sg

§ 611.

5. Participle.

cf. Skt.

i. ACTIVE. Av *ha-nhan-vah-* *sa-san-vás-*ii. MIDDLE. *ha-nhan-ana-* *sa-san-āná-*

Forms to be observed in GAV. and YAV.

1. Indicative. a. Perfect.

§ 612. Singular:—

First Person ii. MID. GAV., add *ārōi* 'I have earned' (*√ar-*) Ys. 33.9, on *-ōi-* cf § 56 — On a possible 1st. sg. mid. in *-ō* (i. e. *-āu*) = Skt *-āu*, from *√dā-*, see § 599 above.

Third Person i. ACT. Observe radical *ā* in (root with medial *a* before one consonant) GAV *nānāsā* 'it is lost', YAV *dadāra* 'he fixed' — see § 595 Note, but likewise *ā*, YAV *cakāna* 'he loved' (*√kan-*), *yayāta* 'he strove' (*√yat-*), *bavāra* 'he bore' (*√bar-*). — Again from weak stem (final radical *ā* lost before vowels, § 596.4) *da-ā-a* 'he made' (*√dā-*). — ii. MID. GAV also (with strengthened reduplication) *vā-vār²-ōi* 'he has worked', cf § 56 — Add GAV *āra²-cā* 'has been earned' (*√ar-*) Ys. 56 3

§ 613. Dual:—

Third Person i. ACT. GAV (note *-ā-*) *vaocātar²* 'they both have spoken', *vāvār²vātar²* 'they both have done' Ys 13.4

§ 614. Plural —

First Person i. ACT. GAV., note *yōip²mā* 'we strive' (*-ōi-* § 56) beside YAV *yažpma* above.

Second Person: i. ACT. YAV, note the long *ā* strongest stem in *hahāna* above in paradigm

Third Person: i. ACT. YAV from weak stem (final radical *ā* lost before vowels § 596.4) and str. redupl *dā-d-ar²* 'they made' (*√dā-*) = Skt. *dadhūr*. — Likewise note (§ 62.2) YAV *vaonar²*, GAV *vaonar²* 'they strove' (i. e. *va-un-ar* § 596 3) — Long redupl syl. *cā-ār-ar²* 'they have made' Vd. 4.46. — GAV also (suffix *-r²r²*) *ci-kōit-r²r²* 'they thought'.

b. Pluperfect.

§ 615. Singular:—

Third Person: ii. MID. GAV. *nāh²stā* (in paradigm, see Foot-Note) presents 'Attic reduplication'

§ 616. Plural:—

Third Person: ii. MID. YAV. *vaozirəm* (i. e. *va-vz-i-rəm* *√vaz-*) above in paradigm shows 3 pl. ending in *-rəm* = Skt. *-ram* (cf. Whitney, *Skt. Gram.* §§ 834 b, 867) with connecting vowel. See above § 455 end.

4. Optative.

§ 617 Plural:—

First Person. i. ACT. YAv, perhaps here *da'dyama* Yt. 24.58.

5. Participle.

§ 618. i. ACT. On inflectional forms of the pf. act. ptcpl. see §§ 349, 350.—ii. MID. Also suffix *-āna* (beside *-āna*) *vavazāna* 'driven', *dadrāna*, *dadrāna* 'held'

Transitions to the thematic (*a*) inflection.

§ 619. A number of transfers to the *a*-inflection occur cf. § 604.

1. Indicative. i. ACT. b Pluperf. Sg. 3 YAv *ta-taš-a-š* 'he formed', *ja-jm-a-š*.

2. Imperative i. ACT. Sg. 3. GAv *ni-šanhar-a-tū* (in paradigm).

3. Subjunctive. i. ACT. Sg. 3 YAv *ānhāš* 'may be', Du. 3. *ānhātəm* Yt 13.12, Pl. 3 *iyeyq* (*iyeyq* = **iy-ay-a-an*) 'they may go' (V:.) Ys. 42.6 (if not desiderative).—ii. MID. Pl. 3 YAv. *ānhāre* Yt 10.45, cf. §§ 452, 486.

Absence of Reduplication.

§ 620. In Av., as in Skt., the absence of a reduplicated syllable is met with in a number of cases. This is familiar in *vaēda* 'oḍḍα' = Skt. *vēda*, and in some other forms.—Cf. Whitney, *Skt. Gram.* § 790.

§ 621. As example of perf lacking reduplication may be given G(Y)Av. *√vid-* 'to know' = Skt. *√vid-*.

1. Indic. a Perf Sg. 1. *vaēdā*, 2. *vōistā*, 3. *vaēdā*, *vaēda* (YAv.).

2. Imperat Pl. 2. *vōizdūm* Ys. 33.8.

3. Subjunct. Sg. 1. *vaēdā* Ys 48.9, Pl. 2. *vazdōdūm* (§ 39)

4. Optat. Sg. 3 *vīdyāš*.

5. Partic. i. ACT. *vīdvah-* (GAv), *vīdvah-* (YAv.).—ii. MID. *vaz-dāna-* Ys. 34.7, *vazdāmna-* (themat.).

§ 622. Other examples of pf. wanting redupl. are GAv *√cag-* 'grant', *cagēmā* (1 pl. pf. act.), *cagēdō* (3 du. plpf.), *cagvō* (ptcpl) — Also GAv. *apānō* 'attained' (ptcpl. *√ap-*)

Periphrastic Perfect

§ 623 In YAv. traces of a periphrasis which may be construed as forming a perfect are found.—Cf also Whitney, *Skt Gram* §§ 1070, 1072 In Av. the acc sg fem. of the pres. participle is united with the perfect of the auxiliary *ah-* to be.—

YAv *sraðjyētīm āwhāi* 'it may have clung' (subjunct), *āstara-yētiīm āwhāi* 'should have corrupted' —Perhaps also here *bruvvāwha* 'he had frightened' Yt 19.48,50 (3^d nom sg ptclpl $\sqrt{bri-} + \text{āwha}$, cf variants)

III. AORIST-SYSTEM

Aorist.

(Chiefly found in Gāthā Avesta)

§ 624 **General Remark.** In regard to form the aorist in Av may perhaps best be defined as a preterite, whose exact corresponding present is missing and which consequently attaches itself to an analogous present and preterite, and forms a new system subordinate to these.

In regard to meaning the aorist in Avesta commonly denotes a simple past action, usually but not always momentary. It may often, as in Skt, be rendered by our 'have'.

The instances of aorist formation are found chiefly in the Gāthā portions of the literature, but occurrences in the later parts are by no means uncommon.

Note The resemblance in form which the aorist bears to the preterite (imperfect) sometimes gives rise to question whether certain given forms are to be classed as preterite (imperfect) or as aorist, the decision depends chiefly upon whether or not we assume a present to the form—e g cf. Bartholomae, *Verbum* p 63 seq

§ 625. Two groups of aorists may conveniently be distinguished; they are 1. non-sigmatic, 2. sigmatic. These comprise several sub-varieties of formation (7 as in Skt), as follows—Cf. Whitney, *Skt. Gram* § 824.

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§ 625. Two groups of aorists may conveniently be distinguished; they are 1. non-sigmatic, 2. sigmatic. These comprise several sub-varieties of formation (7 as in Skt), as follows —Cf. Whitney, *Skt. Gram* § 824.

Aorist-System	i. Non-Sigmatic	1. Root-aorist.
		2. Simple <i>a</i> -aorist (thematic)
		3. Reduplicated aorist.
	ii. Sigmatic	4. <i>h</i> - (<i>s</i> -) aorist.
		5. <i>ha</i> - (<i>sa</i> -) aorist (or <i>h</i> -thematic)
		6. <i>is</i> -aorist,
		7. <i>his</i> -aorist

§ 626. **Augment and Endings.** The augment in aorist forms as elsewhere in Av. is commonly missing; the augmentless forms, moreover, often have a subjunctive (imperative) signification (cf. § 445 Note 2 injunctive). The endings in the indicative are the secondary.

§ 627. **Modes of the Aorist.** The modes—imperative, subjunctive (prim., sec.), optative—of the aorist are formed according to the regular laws of the other systems.

Note Observe the existence of a form 3 sg imperat mid. in *-qm* = Skt *-ām*· GAv. *𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀* 'speak', *𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀* 'it shall decide' Ys 32.6, cf Skt *duhām*, Whitney, *Skt. Gram.* § 618

i. Non-Sigmatic Group.

§ 628. The aorists of the non-sigmatic group—I. root-aorist, 2. simple *a*-aorist (thematic), 3. reduplicated aorist—resemble preterites (imperfects) which correspond respectively to the root-class, the *a*-conjugation (thematic), and to the reduplicated class.

1. Root-Aorist.

(Cf. Whitney, *Skt. Gram.* § 829.)

§ 629. The root-aorist is like an imperfect of the root-class without a corresponding present indicative. The endings are attached directly to the root in its strong or its weak form. The distribution of strong and weak stem-forms is in general the same as in the present and perfect systems. The modes show their characteristic mode-signs.

§ 630. Example of root-aorist inflection (almost exclusively GAv.).

Av. $\sqrt{dā-}$ 'to give, do, make' (str stem $dā-$, $dā-$, wk. stem $d-$)
 = Skt $\sqrt{dā-}$, $dhā-$, Whitney, *Skt. Gram.* § 829.

§ 631. 1. Indicative.—Aorist (Preterite)

		i. ACTIVE.	
(G)Av.		Singular:	cf Skt
1.	—	.	$\acute{a}-d(h)\acute{a}-m$
2.	$dā$, $dā-s-cā$	.	$\acute{a}-d(h)\acute{a}-s$
3.	$dā-t$	.	$\acute{a}-d(h)\acute{a}-t$
		Plural.	
1.	$dā-mā$	.	$\acute{a}-d(h)\acute{a}-ma$
2.	$dā-tā$	.	$\acute{a}-d(h)\acute{a}-ta$
3.	$d-ar$ ¹	.	$\acute{a}-d(h)\acute{a}-ur$

ii. MIDDLE.

		Plural:	
3.	$d-ā-tā$ ¹	.	—

§ 632. 2. Imperative.

		i. ACTIVE.	
(G)Av.		Singular:	cf. Skt
2.	$dā-dī$	.	—
3.	$dā-tū$	.	$d(h)\acute{a}-tu$

§ 633. 3. Subjunctive.

		i. ACTIVE.	
		Singular:	
2.	$dā-hī$	.	—
3.	$dā-itī$	.	$d(h)\acute{a}-ti$

Plural:

2	$dā-mahi$ ²	.	—
3.	$dā-n$	.	—

ii. MIDDLE.

		Singular:	
1.	$dā-nē$ ³	.	—
2.	$dā-vhē$	.	—
	$dā-vhā$	.	—
3.	$dā-tē$	.	—
		Plural:	
3.	$dā-ntē$	.	—

¹ i. e. $d-ā-ta$. — ² Ys. 68.1. — ³ Ys. 44 9.

§ 634.

4. Optative.

i. ACTIVE.

(G)Av.

Singular:

cf. Skt.

1. *d-yam* *d(h)ē-yām*2. *dā-yā¹*, *dā-yā²* —3. *d-yāṭ*, *dā-yāṭ³* —

Plural:

2. *dā-yata⁴* —

ii. MIDDLE.

1. *d-yā⁵* —2. *d-iṣā* —3. *d-yātām* —

§ 635.

5. Participle.

i. ACTIVE. Av. *daṇt-* —

Forms to be observed in GAv. and YAv.

§ 636. Some further examples of inflection in GAv. and some forms also in YAv. may be observed.

1. Indicative.—Aorist.

§ 637. Singular:—

First Person. i. ACT. GAv. *darisəm* 'I saw', note *sr̥v-i-m* 'I heard' (observe *-i-*, like §§ 527, 550)

Second Person. i. ACT. GAv. *var²t* 'thou hast done' (*varz* + *s* § 165).

Third Person i. ACT. GAv. *mōist* 'he turned' (*√mip-*), *cor²t* 'he made' (*√kar-*, *-ō-* = *-a-* § 39).—Here probably also *yaog²t* Ys. 44.4.—Observe GAv. *sāh-i-t* 'he taught' (*sāh-*), YAv. *va'n-i-t* 'let conquer' Ys. 60.5 (if not opt. with wk. ending).

§ 638. Dual:—

Third Person ii. MID. GAv. *asrvātəm* 'they called'.

§ 639. Plural:—

First Person. ii. MID. YAv. *yaohma²de* 'we joined', GAv. *var²ma²dī* 'we have chosen'.

Third Person i. ACT. YAv. *a-ik-ar²* 'they elapsed' (*√sac-*) Vd. 1.4; also *bun* 'they become'.—GAv. *ʔn̥n*, *ʔgm̥n* 'they came'.—ii. MID. *fracar̥nta* 'they provided' (*√kar-*) Vd. 2.11.

¹ From strong stem. So metrically Yt. 10.114, Ys. 57.26.—² From strongest stem.—³ From str. stem. So metrically Yt. 13.50, cf. Vd. 3.32.—⁴ From strongest stem.—⁵ i. e. **diya*.

2 Imperative.

§ 640 Singular.—

Second Person II. MID. GAv. *kərʔšvā* 'make thou'

Third Person II. MID. GAv (ending *-qm* above §§ 456, 627 Note) *rʔʔšū-qm* 'speak right', *vidqm* 'shall decide'

§ 641 Plural:—

Third Person I. ACT. GAv *scaṇtū* 'let them follow' (*√sac-*)

3. Subjunctive.

§ 642 Singular.—

First Person I. ACT. YAv *hšlā* 'I will stand'.—GAv *yaojā* 'I will yoke', *varānū* 'I will choose' —II. MID. *gərʔzē*, *gərʔzōi* 'I will complain', *sruyē* 'I may be heard', YAv *buyē* 'I may be' (*√bū-*) Afr 10, 11

Third Person I. ACT. YAv *bvaṭ* 'will become' —GAv *jimaṭ* 'he may come'

§ 643. Dual.—

Third Person II. MID. GAv *jamaṇtē* 'they may come'

§ 644 Plural.—

First Person I. ACT. YAv *jimama* 'we shall come'

Second Person I. ACT. GAv *vī-cayaḥā* 'ye distinguish'

Third Person I. ACT. GAv *bvanū-cā* 'and they will be', *jimn* 'may they come'

4. Optative.

§ 645. Singular.—

Second Person I. ACT. YAv., similarly *hšnuyā* 'thou mightest rejoice'

Third Person I. ACT. YAv also (from str stem) *jami-yāṭ* 'he might come', again (from wk stem as above) *dis-yāṭ* 'let him show' Afr 37 etc, likewise GAv *mīpyāṭ* 'he might deprive' —II. MID. GAv *drītā* 'he might hold' (*√dar-*)

§ 646 Plural:—

First Person I. ACT. YAv *jamyāma* beside *jamyāma* 'we might come'. —GAv *buyāma* 'we might be' —II. MID. GAv *varīmaṇdī* 'we might choose'

Second Person I. ACT. YAv *buyātā* 'might ye be'

Third Person I. ACT. YAv *buyqn*, *buyārʔš* 'they might be'

Note For fuller GAv lists in regard to the root-aorist see Bartholomae, *KZ* xxiv p 313 seq. = *Flexionslehre* p 44 seq

§ 647 Transfers to the thematic *a*-inflection are found, e g GAv *vaḥš-a-ṭ* 'he increased', GAv *frā-jm-a-ṭ* 'he came' (*√gam-*).

2. Simple *a*-Aorist (thematic)(Cf Whitney, *Skt Gram* § 846 seq)

§ 648. The instances of the simple *a*-aorist are not very numerous; in Av. this aorist plays a part similar to that in the Skt. of the Rig Veda. In formation and inflection it is identical with a preterite (imperfect) of the 6th class. The root in its weak form simply assumes the thematic vowel *a*, the secondary endings are then added for the indicative—Cf Whitney, *Skt Gram*. § 846.

§ 649. Examples of the *a*-aorist (chiefly GAv.) are the following

1. Indicative I. ACT. Aor (pret) Sg 3 *vidaŋ* 'he found' (beside 3 sg pres pret *viṇd-aŋ*), *būjaŋ* 'he absolved' (beside pres *bunj-a-ŋti*) — II. MID. Pl. 3. *hš̌ntā* 'they ruled' (*√hš̌-*)

2 Imperative I. ACT. Sg. 2 *vidā* 'find thou' — II. MID. Pl. 3. *hš̌ntam* 'let them rule'

3. Subjunctive I. ACT. Sg. 1 *hanāni*, 3 *hanōŋ* 'let me, him earn'

4. Optative II. MID. Sg 3 *hš̌ōtā* 'might he rule'.

5. Participle I. ACT. *vidatō* (in compounds)

Likewise some other forms might be added

3. Reduplicated Aorist.

(Cf. Whitney, *Skt. Gram*. § 856 seq)

§ 650. The reduplicated aorist is comparatively rare. The stem is made by reduplicating the root which then appears in its weak form and assumes the thematic *a*. The secondary endings are added for the indicative.—Cf Whitney, *Skt Gram*. § 856

§ 651. Example of inflection, Av. *√vac-* 'to speak' (stem *vaoc-a-* 1 e *va-uc-*, *va-vc-*) = Skt *√vac-* (*vōca-*):

1. Indicative I. ACT. Sg. 1 *vaocəm*, *vaocim* (§ 30), 2 *vaocō*, *vaocas-cā*, 3 *vaocaŋ*, *švaocaŋ* (§§ 32, 466) — Pl 1 *vaocāmā*, *vaocāmā*

2. Imperative I. ACT. Sg. 2 *vaocā*

3. Subjunctive I. ACT. Sg. 1 *vaoca* (Ys 45 3), 3 *vaocāŋ*

4. Optative. I. ACT. Sg. 3. *vaocōŋ* — Pl 1 *vaocōimā*

Note 1. Similarly GAv. *nq̄aŋ* 'he disappeared' (1 e *na-ns-aŋ*, *√nas-* = Skt *√nas-*)

Note 2. To the redupl aor possibly belong the obscure forms YAv. *urū-rud-u-ša* 'thou didst grow' 2 sg. mid. Ys. 10.3, GAv *qs-aš-u-iā* 'it has been accomplished' The *u* may be anaptyctic, or is it from a pres formation?

§ 652. Instances of the true causative aorist with strengthened reduplication (cf Whitney, *Skt. Gram* §§ 1046, 856) are *√var-* 'to believe, cause to believe', GAv *vāurāntē* (3 sg subjunct. mid.); *vāurayā* (1 sg. opt. mid.), *vāurōi-madī* (1 pl. opt. mid.). On *vāurāntē* etc. for *vā-vr-āntē* see § 62, 2 above.

Note 1. The forms *āizanān*, *āizanānt* (cf. Skt. *ajījanat*, Whitney, *Skt. Gram* §§ 864, 869) are best reckoned under Cl 3 in Av. on account of pres indic. *āizanānti* Yt 13.15

Note 2 The form *vaosirəm* Yt. 19.69 is reckoned under pluperf. above § 616.

ii. Sigmatic Group.

4. *h-* (*s-*) Aorist.

(Cf Whitney, *Skt. Gram* § 878 seq)

§ 653. The characteristic mark of this aorist is an orig. sibilant *s* (= Av. *h*, *s*, *š*) which is added in forming the stem. The inflection is unthematic, the endings being attached directly to the root which shows different degrees of strengthening, see next section § 654.

§ 654. The indicative sg. act has the vddhi-strengthening, the indic plur act and generally both numbers of the indic mid have the guna form The imperative mid. and the entire subjunctive act show likewise guna. The optative and some instances of indic. plur. mid generally have the weak form

§ 655. Examples of inflection of this aorist are taken from the following roots:

Av. *√dī-* 'regard, think' = Skt. *√dhī-*, Av *√dar-* 'hold, hold back' = Skt *√dhar-*, Av *√sand-* 'show, present, appear' = Skt *√chand-* § 142, Av *√man-* 'think' = Skt. *√man-*, Av *√pwars-* 'shape, create', Av. *√fras-* 'ask' = Skt. *√pras-*, Av *√brā-* 'protect' = Skt *√trā-*, Av *√van-* 'win' = Skt *√van-*, Av *√īnqs-*, *nas-* 'cause to vanish' = Skt. *√īnqs-*, *nas-*, Av. *√varz-* 'work'

= Skt. *Vvarj-*, Av. *Vpā-* 'protect' = Skt. *Vfā-*, Av. *Vvac-* 'speak'
 = Skt. *Vvac-*, Av. *Vdā-* 'give, do, make' = Skt. *Vdā-*, *dhā-*, Av.
V₂ nqs-, *nas-* 'attain' = Skt. *V₂ nqs-*, *nas-*.

§ 656. 1. Indicative.—Aorist (Preterite).

i. ACTIVE.

(G)Av.	Singular	cf. Skt
2. <i>dāi-š</i> , <i>sqs</i> ¹		<i>bhāi-s</i> ² , <i>achān</i>
3. <i>dār₂št</i> , <i>dōr₂št</i> ³ , <i>sqs</i> ⁴		<i>á-bhār</i> ⁵ , <i>achān</i>

ii. MIDDLE.

Singular:

1. <i>mānh-i</i> ⁶ , <i>fraš-i</i>	<i>mqs-i</i>
2. <i>mānghā</i>	—
3. <i>mqs-tā</i>	<i>mqs-ta</i>

Plural:

1. <i>a-māh-ma₂dī</i> ⁷ , <i>māh-ma₂dī</i> ⁷	<i>á-gas-mahi</i>
2. <i>pwar₂ž-dum</i> ⁸	<i>á-vr-dhvam</i>

§ 657.

2. Imperative.

ii. MIDDLE.

Singular:

2. <i>frašvā</i>	—
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Plural:

2. <i>prāz-dūm</i> ⁹	<i>trā-dhvam</i>
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§ 658

3. Subjunctive.

i. ACTIVE.

(G)Av	Singular:	cf. Skt
3. { <i>vānh-ati</i>		<i>vās-ati</i>
{ <i>vāngh-at</i>		<i>vās-at</i>
Plural:		
1. <i>nāš-āmā</i> ¹⁰		<i>vās-āma</i>
3. { <i>var₂š-antī</i> ¹¹		—
{ <i>vāngh-an</i>		<i>vās-an</i>

¹ Ys 46.19 — ² Wh., *Skt. Gram.* § 891 — ³ § 39. — ⁴ Ys. 43.11 —
⁵ Wh., *Skt. Gram.* § 890 — ⁶ Also *mānhi* — ⁷ 1 e wk. form, **masmadī* from
mñ-s-madī. — ⁸ §§ 71, 179 — ⁹ § 171 — ¹⁰ § 158 -s + s. — ¹¹ § 165 -z + s.

ii. MIDDLE.

Av.	Singular:	cf. Skt.
1. <i>pāvnh-ē</i> , <i>māngh-āi</i> ¹	<i>mqs-āi</i> ¹
2. <i>pāvnh-ahe</i> ²	<i>mqs-asē</i>
3. <i>varš-ātē</i> ³	<i>mqs-atē</i>
Plural:		
2. <i>dāvnh-ōdūm</i> ⁴	<i>dās-adhvam</i>
3. <i>vaḥš-antē</i> ⁵	<i>vaks-antē</i>

§ 659.

4. Optative.

i. ACTIVE.

Av	Plural:	cf. Skt.
1. <i>nāš-īma</i> (YAv.) ⁶	—

§ 660.

5. Participle.

ii. MIDDLE.	(Y)Av. <i>manh-āna</i> ⁷	. . . . .	—⁸
	(G)Av. <i>dīš-amna</i> ⁹	. . . . .	<i>dhīs-amāna</i> (RV)

Forms to be observed.

§ 661. GAv. *rā-vhanh-ōi* 'thou wilt give' 2 sg subjunctive mid. *√rā-*, cf. YAv. *pāvnh-ahe* (in paradigm).

Note. GAv *mānghāi* (above) is by transfer thematic like Skt. *mqsāi* cf. § 663.

5. *ha-* (*sa-*) Aorist.(Cf. Whitney, *Skt. Gram.* § 916 seq.)

§ 662. The orig. *sa*-aorist (= Av. *ha*, *vha*) in Av. is really only a variety of the preceding *s*-aorist. It arises by transfer of the *s*-aorist to the *a*-inflection.

§ 663. Examples of the *ha-* (*sa-*) aorist inflection are the following:

1. Indicative. i. ACT. Sg. 3 YAv. *asqs-a-f* 'he fulfilled, offered' (*√sand-* above § 656) Vd. 19.15 = Skt. *d-chant-s-at*.

2. Imperative i. ACT. Pl. 3. YAv. *jashnētū* 'they will smite' (*√jan-*) Vd 2.22

¹ themat § 661. — ² Yt. 8.1 — ³ § 165. — ⁴ Ys. 45.1, cf. § 39, *ō* = *a*. — ⁵ *√vac-* 'say, call'. — ⁶ Ys. 70.4, *√z nas-* = orig. *-s + s*. — ⁷ Yt. 8.47. — ⁸ Cf Whitney, *Skt. Gram.* § 897 — ⁹ themat. Ys 51.1.

3. Subjunctive I. ACT. Sg. 3. YAv. *nāš-ā-iti* 'will disappear' Yt. 2.11 (*√nas-* = Skt. *√nas-* § 158), *jahāš* Ny 1.1.—II. MID. YAv. *nāš-ā-itiš*. Likewise here 1 sg. subj mid. *māngghāi* above § 661.

5. Participle. II. MID. GAv. *hšnaoš-əmna-* (*√hšnu-* 'to gratify'), *dīšəmna* above in paradigm § 660.

6. *iš-*Aorist.

(Cf. Whitney, *Skt. Gram.* § 898 seq.)

§ 664. One or two instances (GAv.) of the *iš-*aorist—see Whitney, *Skt. Gram.* § 898—are quotable. They are from *√kū-*, *cū-* 'look for, hope', *√hšnu-* 'gratify, delight'.—

1. Indic. II. MID. Aor. (pret). Sg. 1. *cūv-iš-i* (on long *-i-* after *v* see § 20) 3. *cūv-iš-lā*.

3. Subjunct. I. ACT. Sg. 1. *hšnuv-iš-ā*.

7. *hiš-*Aorist.

(Cf. Whitney, *Skt. Gram.* § 911.)

§ 665. An instance (YAv.) of the *hiš-* (*siš-*) aorist is apparently the following:

1. Indic. I. ACT. Sg. 2. *ēdā-hiš* 'thou hast made' (*√dā-*) Yt. 3.2 cf. Skt. *glāsi*, Whitney, *Skt. Gram.* §§ 912, 913

§ 666. No certain instance of a precative seems to be found in Avesta.

Aorist Passive, third Singular.

(Cf. Whitney, *Skt. Gram.* § 842)

§ 667. In Av as in Skt. an aor. 3rd. singular in *-i* with passive meaning occurs, though it is not of common use. The form is made by adding *i* to the verbal root which has either the *vrddhi* or *guṇa* strengthening. The form may take the augment as in Skt.

§ 668. Examples of 3rd. sg. Aor. Pass. are the following.—

(a) With *vrddhi*—From Av. *√vac-* 'speak, call' *vāci*, *avāci* (GAv.) = Skt. *vāci*, *avāci*, Av. *√sru-* 'hear, call' *srāvī* (GAv.) = Skt. *srāvi*, so Av. *ādi* 'is said, spoken of' *√ad-* (so Geldner) = Skt.

ah-,—(b) With guna (or middle) form —From Av $\sqrt{m}i\ddot{a}$ - 'say' *mraoī* (GAv. i. e. *mrao-i*), Av. $\sqrt{v}at$ - 'understand' *oṽaīī* (GAv), Av $\sqrt{j}an$ - 'slay' *jaīni* (YAv)

Note. The form YAv *arənaūi* 'it was granted, obtained' (\sqrt{ar} -) is made, not directly from the root, but from the prepared stem *arə-nu-*, *arə-nāu-*.

IV. FUTURE-SYSTEM.

Futuré.

(Cf. Whitney, *Skt. Gram.* § 932 seq.)

§ 669. The characteristic mark of the future in Avesta as in Sanskrit is *-hy-* (*-šy-* § 133) = Skt. *-sy-* (*-sy-*) added to the root. The root assumes the guna-form; the inflection is thematic (*-hya*, *-šya*) — Cf. Whitney, *Skt. Gram.* § 932 seq.

Modes of the Future.

§ 670 The instances of the future are in general not very numerous, they are confined to the indicative mode and to the participle. The place of the other modes is often taken by a subjunctive of other parts of the verb used in a future sense. Cf. Whitney, *Skt. Gram.* § 938.

Future Formation and Inflection.

§ 671 Examples of future formation and inflection are taken from the following roots Cf. Whitney, *Skt. Gram.* § 933.

Av. $\sqrt{v}ac$ - 'to speak' = Skt. $\sqrt{v}ac$ -, Av $\sqrt{h}arə$ - 'let go, drop' = Skt $\sqrt{s}arj$ -, Av $\sqrt{s}ā$ - 'further, save' = Skt. $\sqrt{s}ā$ -.

§ 672. I. Indicative.—Future.

I. ACTIVE.		
Av	Singular:	cf. Skt.
1. <i>vaḥ-šy-ā</i> (GAv.)	<i>vak-sy-āmī</i>
II. MIDDLE.		
	Singular:	
3. <i>vaḥ-šy-eīte</i> ¹	<i>vak-sy-ātē</i>
	Plural:	
3. <i>harə-šy-enīte</i> ²	<i>sark-sy-antē</i> ³

¹ Ys 19.10, Vsp 153 — ² Vsp 12.1 On *əz* + *s* see § 165. — ³ Cf. Skt *varṣyanti* from \sqrt{varj} -.

§ 673. 2. Participle.

- i. ACTIVE. Av. *sao-šy-ant-* cf Skt *kṣē-śy-ánt-*
 ii. MIDDLE. *har²-šy-amna-* *yak-śy-ámāna-*

Forms to be observed.

§ 674 Notice the long vowel instead of strengthening in the Av participles *bū-šy-ant-* from $\sqrt{bā-}$, opp. to Skt. *bhav-ī-śyánt-* (§ 61 Note 2), cf. Skt RV. *sā-śy-ant-*. Observe also *hrvī-šy-ant-* beside *hrvī-šy-ant-* from $\sqrt{hrvī-}$ 'be raw, bloody'.

V. SECONDARY CONJUGATIONS

§ 675. The secondary conjugations consist of the following formations (thematic), a Passive, b. Causative, c. Denominative, d. Inchoative, e. Desiderative, and f. Intensive (unthematic).

A. Passive.

(Cf. Whitney, *Skt. Gram* § 768 seq)

§ 676. General Remark. The passive force may be given in any tense-system simply by employing the middle voice in a passive sense. In the present-system, however, there is also a formative passive made by means of the passive sign *-ya-* (cf. Cl 4) attached to the prepared root

Note. The connection between this formative passive in *ya* and Cl 4 of the present-system is generally acknowledged. In Skt the difference of accent distinguishes the two, the passive having accented *yá*, but Cl 4 an unaccented *ya*. As no written accent is found in Av, such a distinction cannot always be sharply drawn, it is therefore sometimes doubtful whether a given form is really a passive or merely a middle used with passive sense, e. g. *manyetē* (pass) Ys 44.12 identical in form with *manyete* (mid) Yt. 10.139 = Skt *manyátē*, *mānyaṭē*.

§ 677. Formation of the Passive. The passive sign is *-ya-* (= Skt. accented *-yá-*) attached to the root which then assumes the weak form.

Note. The *ar*-roots require some remark as they frequently show MS. variations as to the way in which the radical *r*-vowel is expressed e. g. Av. $\sqrt{mar-}$ 'to die', *mir-ye-iti*, *mir-ye-ite*, *mar²-ye-iti*, *ma²r-ye-ite* Vd. 3.33 = Skt. *mṛiyátē*, again Av. $\sqrt{kar-}$ 'to make', *kir-ye-iti* Yt 10.109,

kir-ye-iṇte v 1 *ka'ir-ye-iṇte* Vd 3 9, cf. § 48 above The development in such cases evidently is

<i>*mṛ-ya-lē</i>	
Av <i>mar-ya-le</i> (or <i>-a'ir-</i> § 48)	Skt. <i>mṛ-i-yā-lē</i>
or <i>mir-ya-le</i> (<i>-ir-</i> § 70)	<i>mṛ-i-yā-lē</i>

§ 678. **Endings.** In Skt. the passive form assumes the middle endings, but some exceptions with active endings occur, cf Whitney, *Skt. Gram.* § 774. In Av. also, the middle endings are used but the active ones likewise are not very uncommon. Observe especially the MS variants in final *e*, *i* (§ 35 Note 2) *kirye'ti*, *kirye'te*. The intransitive passive force seems therefore to lie in the *ya*-element.

Note. An undoubted example of act. ending but passive force is *frā-yes-yāḥ* in Yt 13.50 *kahe vō urvā* (nom masc) *frāyez-yāḥ* 'of which one of you will the soul be worshipped?' Apparently also with active ending (from *√dā-*) *dajāḥ* (subjunct) Vd 3 32, *ni-dayaḥ* (impf) Yt. 12.17

Modes of the Passive

§ 679. The modes of the passive are the usual ones of the present-system; a complete list of forms, however, cannot be gathered from the texts

Passive Inflection.

§ 680. Examples of passive voice with middle and active endings are the following:

1. Indicative. a Pres Sg. 3. *ba'ir-ye'te* v. 1 *ba'irye'ti* 'he is borne', *kirye'ti* v 1. *kirye'te* 'it is made', Pl. 3. *kirye'iṇte* v 1 *ka'ir-ye'iṇte* 'they are made' (§ 48) — Pret Sg. 2 *ma'rya'ha* 'didst die' v 1 *ma'rya'ha*, 3. *vī-sruyata* 'was heard', *ni-dayaḥ* 'was placed'

3 Subjunctive Sg. 3 *ma'ryā'te* v 1 *mirya'te*, *miryā'ti* 'is destroyed, dies', *yez-yāḥ* 'is worshipped', Pl. 3 *ba'ryā'nte* 'they will be borne', *janyā'nte* 'they will be slain' Yt. 14.43.

5 Participle Av. *suyamna-* 'being advanced, saved'

Note From *√ra-* 'to cover' is found a form *ni-vō'ir-ye-te* (v 1. *oti*), —on *ō*, cf § 39

§ 681. A Perf. Pass Participle in *-ta* or *-na* also belongs to the passive conjugation See § 710 below.

§ 682. A Fut. Pass. Participle (Gerundive) in *ya-* is formed according to § 716 below.

§ 683. The Aorist Passive 3rd. Singular likewise falls under this formation. It is treated above, § 668.

B. Causative.

§ 684 **General Remark.** In Av. as in Skt. the causative (*-aya-*), like the Denominative is identical in form with Cl 10, the latter being originally a causative formation. The causal is found in the Present-System

Note In Skt many of the so-called causatives do not have a strict causative value and are therefore reckoned as belonging to the Skt *cur-* Class (10), similarly in Av., a number of causative forms have been treated above under Class 10, cf. § 482 seq

§ 685. **Formation.** The present-stem of the causative is formed by adding the causal formative element *-aya-* to the root which is usually strengthened. The strengthening of the root is subject to certain variations.

a. Internal or initial *a* before a single consonant is generally lengthened (*vṛddhi*), but sometimes it remains unchanged, thus: Lengthened *ā*, Av. *√vat-* 'to comprehend', caus 'make known' *vātaya-* = Skt. *vālāya-*, Av. *√tap-* 'to warm, be warm', caus. 'make warm' *tāpaya-* = Skt. *tāpāya-*, Av. *√gam-*, *jam-* 'go, come' *jāmaya-* = Skt. *gāmāya-* (Whitney, *Skt. Gram* § 1042 g) — Unchanged *a*, Av. *√pat-* 'to fall, fly' *pataya-* = Skt. *patāya-*, Av. *√sad-* 'appear' *sadaya-* = Skt. *chadāya-*, Av. *√ap-* 'obtain', *āpaya-*, opp to Skt. *āpāya-*.

b. Internal and initial *a* before two consonants (i. e. long by position) remains unchanged Av. *√dahš-* 'to know, cause to know' *dahšaya-* = Skt. *daksāya-*, Av. *√vahš-* 'grow, cause to grow' *vahšaya-* = Skt. *vaksāya-*, Av. *√bañd-* 'bind' *bañdaya-* = Skt. *bandhāya-*, Av. *√zamb-* 'crush' *zambaya-* = Skt. *jambhāya-*.

c Final long *ā* disappears Av. *√stā-* 'to stand, cause to stand' *staya-* opp to Skt. *stlāpāya-*, cf Whitney, *Skt. Gram* § 1042 i.

d. Internal or initial *i, u* before single consonants (i. e. in light syllables) have the *guṇa*-strengthening Av. *√vid-* 'to know', caus 'inform' *vaēdaya-* = Skt. *vēdāya-*, Av. *√ruc-* 'light up' *raocaya-* = Skt. *rocāya-*.

e Final *u* (or *i*) receives the *vṛddhi*-strengthening: Av. *√sru-* 'to hear' *srāvaya-* = Skt. *śrāvāya-*.

Note 1. The nasal of the present-stem (Cl. 9) appears in Av. *kərəntaya-* from *√kart-* 'to cut' as in Skt. *kṛntāya-*, cf. Whitney, *Skt. Gram.* § 1042 h. So also Av. *bunjaya-* from *√buj-* 'to release'

Note 2. The root *zā-* 'to let go' makes *zayaya-*, cf. Whitney, *Skt. Gram.* § 1042.

Note 3. Observe with lengthening instead of strengthening of root (§ 61 Note) GAv. **rūpayeñtī* 'they cause pain' (*√rup-*) = Skt. *rōpāyanti*, GAv. **rūdōyatā* 'he caused to lament' = Skt. *rōdhāyata*.

Modes of the Causative.

§ 686. The Causative shows the same modes, 1. Indicative, 2. Imperative, 3. Subjunctive, 4. Optative, including also 5. Participle, as the present-system naturally does.

Inflection of the Causative: Present-System.

§ 687. The causal in the present-system is inflected after the *a*-conjugation (thematic), see Cl. 10 above, §§ 481, 482 seq.

Other Causative Formations.

§ 688. To the causal formation belongs not only the causative of the present-system, but also a causal aorist (see § 652); possibly likewise a causative perfect (pluperfect), and some other parts.

§ 689. On the reduplicated Causative Aorist, see § 652 above.

§ 690. Possibly here belongs as Periphrastic Perfect (Plupf), Av. *bruvānha* 'he had frightened', see § 623.

§ 691. A causal derivative from *√hāp-* 'to sleep' is made by attaching the root *dā-* 'to make, do' in its causal form directly to the radical element, thus, Av. *habyaye'ti* 'puts to sleep'.

§ 692. Other causative derivatives made with root *dā-* (cf. § 691) but without causal form, are *ava-nhāb-daēta* 'he would cause to sleep' (*√hāp-*), *hṛaoždaē* 'caused to howl' (*√hṛus-*), *yaoždā'ti* 'makes pure' (*√yaož-*).

§ 693. Some forms with causal signification but without the *-aya-* formation occur. Av. *vaḥjāē* 'he caused to grow' Ys. 48.6 opp. to *vaḥjā-aya-tō* 'they both cause to grow' Ys. 10.3.

§ 694. An occasional verbal noun (infinitive) or adjective (participle) is likewise to be noted under the causal formation. Av. *frasrūta-* 'made

famous, renowned', **ruažšta-* 'turned' Ys. 11.2 Cf Whitney, *Skt. Gram.* § 1051 seq.

C. Denominative.

(Cf. Whitney, *Skt. Gram.* § 1053 seq.)

§ 695. Denominative verbs are formed from a noun-stem (substantive or adjective) by adding *-ya* or *-a* = Skt. *-yá* or *-a* to the stem. In Skt. the *-yá* is accented, but as there is no written accent in Av., it is sometimes hard to decide whether a certain given verb-form in *-aya* be really a denominative from an *a*-stem or not rather simply a causative. As to meaning, the denominative usually signifies 'to make, use, cause, be, or practise' that which the noun-stem itself denotes.

§ 696. Formation and Inflection. The denominative is found in the Present-System and is made 1 by adding *-ya* (= Skt. *-yá*), or more rarely 2. *-a* (= Skt. *-a*) directly to a noun-stem. The inflection is therefore that of the present-system *a*-conjugation (thematic).—Cf. Whitney, *Skt. Gram.* §§ 1054, 1068.

1. *ya* added. Av. *aša-* n. 'holiness' (*a*-stem) denom. *aša-ya-* 'to gain by holiness', *ašaye'ti* = Skt. *ṛtayá-*, Av. *vāra-* m. 'rain' denom. *vāra-ye-mu* 'I rain down',—Av. *aṇhu-* m. 'lord' (*u*-stem) denom. *aṇhu-ya-* 'to become lord of', *aṇhuyā'te*,—Av. *nəmah-* n. 'homage' (cons. stem) denom. *nəmah-ya-* 'do homage' *nəmahyāmahī* = Skt. *namasyá-*,—Av. *išud-* f. 'debt' (cons. stem) denom. *išud-ya-* 'incur a debt', *išū'dyāmahī* = Skt. *iśudhyá-*.

2. Simple *a* added. Av. *pāti-* 'lord' (*i*-stem) denom. *pā'hy-a-* 'to possess as lord', *pā'hye'ti* = Skt. *pātya-*,—Av. *hratu-* m. 'wisdom' (*u*-stem) denom. *hrapw-a-* 'be wise', ptcpl. mid. *hrapwəmnahē* 'of him that is wise',—Av. *fyavhu-* m. 'mist' (*u*-stem) denom. *fyavhu-a-* 'to fall as mist', *fyavhuntaž-ca* (§§ 63, 493, 582);—Av. *ažnah-* n. 'sin' (cons. stem) denom. *ažnah-a-* 'to commit sin', *ažnahə'ti* Ys. 9.29 opp. Skt. *ženā-s-yá-*.

Note. Final *a* of a noun-stem seems occasionally to disappear (cf. in Skt. after *n* or *r*, Whitney, *Skt. Gram.* § 1059 e). Thus, Av. *bažžaz-ya-ti* etc. 'he practises healing' Yt. 8.43 (*bažžaza-* n.), *vāstryaž-ta* 'let him pasture' (*vāstra-* n.), *par'san-ye'ti* 'he asks' Yt. 8.15. So probably also

Av *pəṣana-ti* 'he fights' (*pəṣana-* n., *pəṣanā-* f), cf. Skt *pṛtanyati*, Whitney, *Skt. Gram.* § 1060.

D. Inchoative.

(Cf. Whitney, *Skt. Gram.* §§ 608, 747)

§ 697. The existence of the inchoative in Av., as in Skt., is shown by a few verbs. The inchoative sign is *s* = Skt. *ch* (§ 142) added directly to the root in its weak stage. The thematic *a*-inflection is then assumed. The instances of inchoative are comparatively so few that these inchoative *s*-forms have sometimes been reckoned as independent roots.

§ 698. Examples of Inchoatives. The formation and inflection is shown by the following instances.

Av. *√gam-*, *jas-* (1 e. *gmi-s-*) 'to go, come' *ja-s-a-ti*, cf. βάσκει = Skt. *gá-ch-a-ti*, Av. *√yam-*, *yas-* (1 e. *ymi-s-*) 'come, reach' *ya-s-a-ti* = Skt. *yá-ch-a-ti*, Av. *√fras-*, *pərs-* (1 e. *pars-s-*) 'ask' *pərs-a-ti*, cf. Lat *po(r)scit* = Skt. *pṛ-ch-a-ti*; Av. *√vah-*, *us-* (1 e. *us-s-*) 'to light up' *us-a-ti* = Skt. *uchát*, Av. *√taṣ-*, *tafs-* 'to warm, grow warm' *taf-s-a-ti*, cf. Lat. *tepesco*. Also a few others.

Note Observe the assimilation and loss of consonants before *s* in the following examples Av. *tərsəti* 'he trembles' (1 e. **tərs-s-a-ti*), cf. Skt *√tras-*, Av. *usəti* just above § 698 So Av *hīsaṭ* 'he began to sweat' *√hid-* = Skt. *√svid-*. See §§ 184, 185 above.

E. Desiderative.

(Cf Whitney, *Skt. Gram.* § 1026 seq)

§ 699. The desiderative in Av. resembles the Skt. in formation and signification. The root is reduplicated and the formative element *-ha* (*-vha*, *-ṣa*, *-za*) = Skt. *-sa* as desiderative sign is added. The vowel of the reduplicated syllable is always *-i-* (*-ī-* § 21 Note); the initial consonant of the root in reduplicating follows the usual rules above § 465.

The root of the desiderative appears ordinarily in its weak grade; sometimes, however, in its strong (middle)

form. The desiderative is confined to the present-system, the inflection (*-ha*, *-sa*) is thematic.

§ 700 Examples of Desiderative Formation
The instances of the desiderative are not very numerous; the following may be noted.

Av. $\sqrt{ji-}$ 'to conquer, win', desid $ji\text{-}ji\text{-}\dot{z}a\text{-}$ 'seek to win over' = Skt. $ji\text{-}j\ddot{i}\text{-}sa$, Av. $\sqrt{h\ddot{z}nu-}$ 'gratify, rejoice', desid $ci\text{-}h\ddot{z}nu\text{-}\dot{z}a\text{-}$, Av. $\sqrt{zn\ddot{a}-}$ 'know', desid. $zi\text{-}h\ddot{z}n\ddot{a}\text{-}vha\text{-}$ (§§ 164, 465 Note 2) = Skt. $j\ddot{i}\text{-}jñ\ddot{a}\text{-}sa\text{-}$. Av. $\sqrt{dab-}$ 'deceive', desid GAv. $di\text{-}w\text{-}\dot{z}a\text{-}$ (1 e. $di\text{-}d\dot{b}h\text{-}\dot{z}a$ § 89) 'seek to deceive' = Skt. $dipsa\text{-}$, Av. $\sqrt{sac-}$ 'teach, learn, can', desid $s\ddot{i}\dot{z}a\text{-}$ (1 e. $*s\ddot{i}\text{-}\dot{s}k\text{-}sa\text{-}$) = Skt. $s\ddot{i}\text{-}k\text{-}sa\text{-}$. Likewise a few other forms, e.g. $\dot{d}i\dot{d}ar\ddot{z}a\text{-}$ from $\sqrt{darz-}$ 'make firm', $mimaj\dot{z}a\text{-}$ from $\sqrt{manj-}$ 'magnify', $vivar\ddot{z}a\text{-}$ from $\sqrt{varz-}$ 'do'.

§ 701. Examples of Inflection. These are confined to the present-system thematic.

1. Indicative a. Pres. i. ACT. Pl. 3 GAv. $ji\text{-}ji\text{-}\dot{z}ant\ddot{i}$ Ys. 39.1

—ii. MID. Pl. 2 $\dot{d}\ddot{i}\text{-}drag\text{-}\dot{z}oduy\ddot{e}$ Ys. 48.7 —b. Pret. i. ACT. Sg. 2 $ci\text{-}h\ddot{z}nu\text{-}\dot{z}o$ Ys. 45.9 —ii. MID. Sg. 3 $\dot{d}\ddot{i}\text{-}dar\ddot{z}\text{-}\dot{z}at\ddot{a}$ 'he held back' ($\sqrt{dar-}$)

2. Imperative 1. ACT. Sg. 3 GAv. $v\ddot{i}\text{-}v\ddot{z}nygha\text{-}t\ddot{u}$ 'let him seek to surpass' ($\sqrt{van-}$) —ii. MID. Sg. 2 YAv. $ni\text{-}mar\ddot{z}h\text{-}\dot{z}avuh\ddot{a}$

3 Subjunctive i. ACT. Sg. 1. GAv. $ci\text{-}h\ddot{z}nu\text{-}\dot{z}a$ Ys. 49.1,

3 YAv. $ji\text{-}ji\text{-}\dot{z}\ddot{a}\text{-}t\ddot{u}$ —ii. MID. Sg. 3 $ni\text{-}mar\ddot{z}h\text{-}\dot{z}\ddot{a}\text{-}t\ddot{e}$.

5. Participle. i. ACT. GAv. $ci\text{-}h\ddot{z}nu\text{-}\dot{z}ant\ddot{i}$ Ys. 43.15 —ii. MID. YAv. $zi\text{-}h\ddot{z}n\ddot{a}\text{-}vhamna\text{-}$ § 465 Note 2

Note A Perf. Participle of the desid. Act. is $jah\ddot{z}av\ddot{a}$ 'having the desire to slay' ($\sqrt{jan-}$) ZPhl. Glossary p. 92.

F. Intensive.

(Cf. Whitney, *Skt. Gram.* § 1000 seq.)

§ 702. The characteristic features of the Intensive are reduplication and the unthematic inflection. In formation, the Intensive in Av., as in Skt., closely resembles the reduplicating class (Cl. 3) of the present-system; it is distinguished from Cl. 3 by having a strengthened reduplicated syllable.

§ 703 As regards the reduplication, the formation of the Intensive in Av. is twofold.

1. The reduplicated syllable is made by repeating the initial consonant followed by the radical vowel in a strengthened form (*a* being strengthened to *ā*, *-i* to *až*, *ōi*, *-u* to *ao*).—Cf Whitney, *Skt. Gram.* § 1002

2 The reduplicated syllable is made by repeating the entire root—Cf Whitney, *Skt. Gram.* § 1002 n

§ 704. As regards the radical syllable itself, this assumes sometimes the strong form, sometimes the weak grade, according to the person or the mode in which it is found. The inflection as stated above is unthematic.

§ 705 Examples of Formation. As instances to illustrate the Intensive formation the following may be taken:

1 Strengthened Reduplication Av. *√pari-* 'to fight', intens *pā-pəri-*,—Av. *√dis-* 'show, teach' *daž-dōis-*, *daž-dis-* = Skt. *dē-dēs-*, *dē-dis-*, Av. *√vid-* 'find' *vōi-vid-* = Skt. *vē-vid-*,—Av. *√zū-* 'call' *zao-zao-* = Skt. *jō-hav-*.

2. Repeated Root Av. *√dar-* 'to tear' *dar-dar-* = Skt. *dar-dar-*, Av. *√kar-* 'make' *car-kər-* = Skt. *cār-kr-*, Av. *√jāz-* 'stream, flow' *jāz-jāz-* (in participle) opp Skt. *cā-kṣar-*.

Note. An intensive with the *ya*-inflection (Cl 4 thematic) is to be found in the following instance Av. *√raš-* 'to wound', GAv. *īd-rəš-ye'ntī* (indic) Ys 47.4, *rā-rəš-yqn* (subjunct) Ys 32.11, YAv. *rā-rəš-ya-ntō* (nom. pl ptcl) Yt. 11.6, but un-thematic GAv. *rā-rəš-ō* (ptcl) Ys 49.2—cf, Skt. *īd-rakṣ-*, see also Whitney, *Skt. Gram* § 1016 Similarly, Av. *√yah-* 'be heated, boil' *yažfya-* (1 e *yā-iš-ya-*) in the ptcl *yažfya'nt-* = Skt. *yā-yas-*.

§ 706. Examples of Inflection. These are confined to the present-system unthematic, and they are mostly from GAv. Thus.

1. Indicative. a. Pres i. ACT. Sg. 1. GAv. *zao-zao-mī*; Pl. 1. GAv. *car-kər-mahī* Ys 58.4 → ii. MID. Sg. 1. GAv. *vōi-vīd-ē*.—
b. Pret. Sg. 3. *daž-dōis-t*.

4 Optative i. ACT. Sg. 3. YAv. *dar-dar-yāf* (with str. rad. stem *-dar-* instead of expected wk. *-dər-*).

5. Participle i. ACT. YAv. *jāz-jāz-nt-* (*a*-inflect.).

§ 707 Transfers to the *a*-inflection are found, e.g. Indic. Pres 3 sg. act. YAv. *naē-niž-a'ti* 'it removes', et al.

VI. VERBAL ABSTRACT FORMS.

Participle, Gerund, Infinitive.

§ 708 To the verbal system there also belong the Participle or verbal adjective, the Gerund, with Gerundive, and the Infinitive or verbal noun

A. Participle.

1. Participle in *-ant*, *-at* (Act.), *-mna*, *-āna* (Mid.)

(Cf. Whitney, *Skt. Gram.* §§ 583, 584 etc.)

§ 709. Participial forms in *-ant*, *-at* (i e *-nt*), fem. *-anti*, *-ati* in the Active, and forms in *-mna*, *-āna* (*-āna*) in the Middle, are found in each tense-system. As these attach themselves directly rather to the tense-systems, they have been discussed above under the respective systems, cf. §§ 488, 533 etc.

2. Passive Participle in *-ta*

(Cf. Whitney, *Skt. Gram.* § 952 seq)

§ 710. A passive participle or past passive participle, is made in Av, as in Skt, by adding the suffix *-ta* = Skt. *-tā* (accented) directly to the verbal root, which is subject however to certain euphonic changes. This verbal adjective in *-ta* (m. n.), *-tā* (f) is regularly declined according to the *a*-declension §§ 236, 243. Examples of the formation are Av. *pāta-* 'protected' ($\sqrt{pā}$) = Skt. *pātā-*, Av. *garṣpta-* 'grasped' (\sqrt{garw} § 74) = Skt. *grbhītā*; Av. *druhta-* 'deceived' (\sqrt{druj} § 90) = Skt. *drugdhā*.

§ 711. Treatment of the Root before *-ta*. The form of the root is subject to modification and is liable to vary before the added suffix. The following points may be noted—

1 The root very commonly (but not always) shows the weak form, if it has one, before *-ta*, a penultimate nasal is accordingly dropped. Thus, with weak form, from Av. \sqrt{vac} 'to speak' ptepl *uhta-* = Skt. *uktā-*, Av. \sqrt{hu} 'press out' *huta-* = Skt. *sutā-*; —Av. $\sqrt{pañj}$ 'draw, drive' *pañta-*, Av. \sqrt{hvanj} 'encircle' *hvahta-* =

Skt *svaktā-*, Av *√band-* 'to bind' *bastā-* (§ 151) = Skt. *baddhā-*.—Strong form or unchanged, Av *√dā-* 'to place' *dāta-* opp Skt. *hitā-*, Av. *√taš-* 'cut, form' *tašta-* = Skt *taśā-*.

2 Roots in final *-ā* retain this Thus, Av *√stā-* 'to stand' *stāta-* opp Skt *sthitā-*, Av *√dā-* 'place' opp Skt *hitā-*, Av. *√snā-* 'bathe' = Skt *snātā-*, Av. *√pā-* 'protect' = Skt *pātā-*.

3 Roots in *-ar* often show MS variations between *-arsta* and *-arsta*, cf. § 47 Note Thus, Av. *√bar-* 'to bear' *barsta-*, *barsta-* (e g Ys. 62 9) = Skt *bhṛtā-*, Av *√star-* 'stretch, strew' *frastarsta-*, *frastarsta-*.

4 Roots in *-an*, *-am* in Av, as in Skt., often form *-ata* (i e *-ṇtā*, *-ṇtā*), sometimes they show *-āta*. Thus, Av *√jan-* 'to slay' *jata-* = Skt *hitā-*, Av *√man-* 'think' *mata-* = Skt *matā-*, Av *√gam-* 'go' *gata-* = Skt *gatā-*, Av *zan-* 'beget, bear' *zāta-* = Skt *jātā-*.

5 But roots in *-an*, *-am* often retain the nasal (*m* being assimilated to *n* before *t*) Thus, Av *√kan-* 'to dig' **kaṇta-* (cf. also *kata-*) opp Skt *khātā-*, Av *√zan-* 'know' **zaṇta-*, Av *√gram-* 'be angry' *graṇta-*.

6 Sometimes a radical short *ū* appears as long *ū* before *-ta*, cf § 20 Thus, Av *√sru-* 'to hear' *srūta-* = Skt *srūtā-*, Av. *√dru-* 'run' *drūta-* = Skt *drūtā-*.

§ 712 The past participle in *-ita*, although common in Skt., hardly appears in Av; the instances Av. *darṣita-* Ys 57.11 = Skt *dhṛsitā-*, Av *raodita-*, *zarvita-* are best treated under Suffixes below, § 786 Note 1.

3. Passive Participle in *-na*.

(Cf Whitney, *Skt. Gram.* § 952.)

§ 713 The *na*-formation of the passive participle is very rare in Avesta The instances are hardly distinguishable from adjectives. As examples may be given, Av. *√tan-* 'to stretch' *us-tāna-* 'upstretched' = Skt. *uttānd-*, Av *√ū-* 'be wanting' *ūna-* = Skt. *ūnd-*; Av. *√par-* 'fill' *parna-* = Skt. *pūrṇā-*.

4 Perfect Active Participle in *-vah*.

(Cf. Whitney, *Skt. Gram.* § 802)

§ 714. The formation of the Perf. Act. Participle has been treated above under the Perfect-System, see §§ 611, 618, 399.

5 Perfect Middle Participle in *-āna*, *-āna*(Cf Whitney, *Skt Gram.* § 806)

§ 715 On the formation of the Perf Mid. Participle, see above under Perfect-System, §§ 611, 618.

B. Gerundive and Gerund.1 Gerundive (a) Fut Pass Participle in *-ya* (declined).(Cf Whitney, *Skt Gram* § 961)

§ 716 A declined derivative adjective with verbal force is made from some verbs by attaching the formative element *-ya* to the root. Such an adjective is regularly inflected according to the *a*-declension. In meaning, it often corresponds to the Latin form in *-ndus*, it is therefore commonly called a gerundive or future passive participle.

Examples are from Av *√iṣ-* 'to wish', a gerundive (vbl adj.) *iṣya-* = Skt *ṛiṣya-*, Av *√karš-* 'draw furrows, plow' *karṣya-* = Skt. *karṣya-*, Av *√va-* 'choose, believe' *va'rya-* = Skt. *vārya-*. Other instances occur

2. Gerundive: (b) Fut. Pass Participle in *-tva*, *-ḥwa* (declined)(Cf Whitney, *Skt Gram* § 966 a)

§ 717. A declined derivative adjective of like signification (*-ndus*) with the preceding (§ 716) is made by adding *-tva*, *-ḥwa*, *-ḍwa* (§§ 94, 96, see also under Suffixes) directly to the root in its strong form. Such a verbal adjective is regularly inflected after the *a*-declension

Examples are Av *jaḥwa-* 'worthy to be killed' (*√jan-*) = Skt *hántva-*, Av *ḥṣnaoḥwa-* 'worthy to be satisfied' (*√ḥṣnu-*), Av *varṣtva-* 'to be done' (*√varz-*), *maqḥwa-* 'to be thought', *vaḥḍwa-* 'to be spoken'.

3. Gerund (Absolute) in *-ya* (indeclinable).(Cf Whitney, *Skt Gram* § 989 seq)

§ 718 A species of Gerund or Absolute (indeclinable) in *-ya* seems to occur in the following instances with *daṭṭe* Av *aṭbiga'rya* 'seizing' = Skt *ag'riya*, Av *pa'tiricya* 'throwing away' But cf Bartholomae in *B.B.* xv 237

C. Infinitive.

(Cf. Whitney, *Skt. Gram.* §§ 538, 968.)

§ 719. The Infinitive is a verbal noun, an abstract derived from a verb. It is formed either directly from the root, or sometimes from a tense-stem. Such a derivative noun is used with an infinitival or a semi-infinitival force. The noun form is found most often in the dative case; sometimes, however, in other cases. The abstracts used as infinitives are most commonly cases of a substantive stem made by means of the suffix *-dī*, *-ti*, *-ah*; less often they are formed from stems in *-man*, *-van*, *-a*; or they are from suffixless stems.

§ 720. Examples of Infinitives or Verbal Nouns so used, are the following. Cf. also Whitney, *Skt. Gram.* § 970.

1. Ending Av. *-dyāi*, *-dyāi* dative = Skt. *-dhyāi*.

(Chiefly GAv., rare YAv.)

From root GAv. *dar̥dyāi* 'for holding' (*√dar-*).—From pres stem GAv. *var̥zyeidyāi* 'to work', YAv. *vazaidyāi* 'for driving' (*√vaz-*) Yt 15.28, *srāvaieidyāi* 'to proclaim' Yt. 24.46.

2. Ending Av. *-tīē*, *-tayaē-ca* dative = Skt. *-tayē*.

(Only YAv., but frequent)

From root YAv. *anu-matīē*, *anu-matayaē ca* (§ 254) 'to think, according to' (*√man-*) = Skt. *ānu-matayē*, Av. *kar̥tīē* 'for making' (*√kar-*) = Skt. *kṛtāyē*; Av. *bar̥tīē* 'for bearing', etc.

3. Ending Av. *-avhē* dative = Skt. *-asē*.

(Chiefly GAv.)

From pres stem GAv. *vaēnavhē* 'to see' (*√vaēn-*), *srāva-yeghē* 'to repeat' (*√sru-*, causal), GAv. *avavhē*, GAv. *avavphe*, *avavhāē-ca* 'to aid' (*√av-*).—From aor stem redupl., GAv. *vaocavhē* 'to speak' (*√vac-*).

4. Ending Av. *-maēne*, *-vaēne* dative = Skt. *-manē*, *-vanē*.

(GAv. and YAv.)

From pres stem YAv. *staomaēne* 'for praising' (*√stu-*), GAv. *viduānōi* 'to know' (*√vid-*) § 56 Also a couple of others.

5. Ending Av. *-āi* dative (*a*-decl.) = Skt. *āi*
(GAv and YAv.)

From root. YAv. *jayāi* 'to win' (*√ji*-).—From stem. GYAv *fradapāi* 'to promote' (*√dā*-).

6. Ending Av. *-ē* dative (radical) = Skt. *-ē*
(Chiefly GAv)

From root. GAv. *dārēōi* 'to see' (*√dars*-), *suyē*, *savōi* 'to profit, save' (*√su*-), *pōi* 'to protect'.

7. Ending *-te* locative
(GAv and YAv.)

From root GAv. *ātē* 'to go to' (*√i*-) Ys 31.9 —From stem YAv *daste* 'to put, make' Vsp. 15.1.

§ 721. A number of other formations in the acc., gen., loc., cases of abstract nouns may be regarded as infinitives. For examples, see Geldner, in *K.Z.* xxvii. p 226; Bartholomae, in *K.Z.* xxviii. p. 17, *B.B.* xv. p. 215 seq.

VII. PERIPHRASTIC VERBAL PHRASES.

§ 722. In the Av., there is an inclination occasionally to use periphrastic phrases made up by means of an adj., a participle or a noun, with a copula verb or auxiliary, instead of a regularly formed tense-stem. The auxiliary may sometimes even be omitted. The periphrastic phrase is chiefly found in YAv.; its presence, however, is recognized in GAv.—Cf. Whitney, *Skt. Gram.* § 1069 seq.

§ 723. The possible existence of a Periphrastic Perfect has been noted above, § 623.

§ 724. A number of Periphrastic Expressions made by means of an adjective, a participle, or a noun combined with a verb, deserve special mention

1. Periphrastic with Av *√i*- 'to go' = Skt. *√i*-, cf. Whitney, *Skt. Gram.* § 1075 a. GAv *stavas ayeñi* 'I shall praise' Ys 50 9.

2. With Av *√āh*- 'sit' = Skt *√ās*-, and Av. *√sthā*- 'stand' = Skt *√sthā*-, cf. Whitney, *Skt Gram* § 1075 c. YAv. *upa.mastim āste* 'remains', *tē hūšēnti jārəjārənti* 'they keep flowing'

3 With Av *√ah-* 'be' = Skt. *√as-*, and Av *√bā-* 'be' = Skt. *√bhū-*, cf Whitney, *Skt Gram.* § 1075 d GAv. *ahvā frī-nəmā* 'let us both pray to', 1 du injunct Ys. 29.5, GAv. *hyāš aḥšnušō* 'let one be gratifying' Ys 43 15, GAv. *isvā hqs* 'being able, possessed of'; YAv. *pa'rīkərəntiš avhəm* 'may be looking about', YAv. *yaoždayqn avhəm*. Cf. also *frao'rīstō* Yt. 13.25 — YAv. *yoš bavāni a'wī vanyō* 'that I may be conquering', YAv. *yaoždāta būn* 'they become cleansed', *vavanō buye* 'become victorious'

4 With *√dā-* 'give, make, do' So apparently YAv. *a'biga'ryā da'pē* 'I do accept', *pa'tiricya da'pē* 'he does throw away' cf § 718

INDECLINABLES.

§ 725. **General Remark.** The indeclinable words in Avesta, correspond in general to those in Sanskrit and in the other Indo-Germanic languages. Under Indeclinables are comprised Adverbs, Prepositions, Conjunctions, and Interjections. These may be taken up in detail.

A. Adverbs.

§ 726. The adverbs in Av, as in Skt., may be made either from a pronominal stem or from a noun-stem by means of a suffix, or their forms are merely crystallized cases of old or abandoned nouns.

1. Adverbs made by Suffix.

(Cf. Whitney, *Skt. Gram.* § 1097)

§ 727. A number of adverbs are made by adding suffixes to a noun or an adjective stem, or especially to a pronominal stem. Their meaning is various.

a. Adverbs of Place.

(Cf. Whitney, *Skt. Gram.* §§ 1099, 1100.)

§ 728 The principal adverbs of place made by means of a suffix are:

Suffix Av *-tō* = Skt. *-tas*, Av *aiwistō* 'around' = Skt. *abhitas*.
—Suffix *-bra* = Skt. *-tra*, Av *kupra* 'where' = Skt. *kūtra*, Av. *hapra* 'along, with' = Skt. *satrā*.—Suffix *-da* = Skt. *-ha*, Av *ida* 'here, now' = Skt. *idā*. Likewise a number of others

b. Adverbs of Time.

(Cf. Whitney, *Skt. Gram.* § 1103.)

§ 729. The number of temporal adverbs that are made by means of a suffix is not extensive but corresponds in proportion to the Sanskrit. Examples are.

Suffix GYAv. *-dā*, *-da* = Skt. *-dā*, *-dhā*, *-dha*, Av. *yadā*, *yada* 'when' = Skt. *yadā*; Av. *kaḍa*, *kaḍā* 'when?' = Skt. *kaḍā*. So Av. *ada* 'then' = Skt. *āda*, *ādha*.

c. Adverbs of Manner and Degree

(Cf. Whitney, *Skt. Gram.* §§ 1101, 1104 seq.)

§ 730. The adverbs of manner and degree made by means of a suffix are numerous.

Suffix Av. *-ā* = Skt. *-tā*, GYAv. *yaḍā*, *yaḍa* 'as' = Skt. *yāthā*, Av. *aḍā*, *aḍa* 'so' = Skt. *ātha* (*ātthā*).—Suffix *-ī* = Skt. *-s* (Whitney, § 1105), Av. *priī* 'thrice' = Skt. *trīs*.—Suffix *-ti* = Skt. *-ti* (Wh., § 1102), Av. *ṇti* 'thus'.—Suffix *-vaḥ* (acc. sg. advbl) = Skt. *-vat* (Wh., § 1106), Av. *vacastaṭivaḥ* 'after the manner of the text'. Similarly Av. *hahīvaḥ* 'once' = Skt. *sakṭi*.

2. Case-forms as Adverbs.

(Cf. Whitney, *Skt. Gram.* § 1110 seq.)

§ 731. Many adverbs in Av., as in Skt., are really only stereotyped cases of nouns, adjectives, or pronouns, used with an adverbial force.

1. Accusative as Adverb—frequent (cf. Whitney, § 1111).

(a) From pron stem, Av. *i* 'even' = Skt. *it*, Av. *kaī* 'how' = Skt. *kāt*, Av. *ciī* particle = Skt. *cit*, Av. *cōī* (cpd. w. *i*) particle = Skt. *cēt*, Av. *nōī*, *naḍā* 'not' = Skt. *nēt*.—(b) From adj stem, Av. *nūrme* (acc. sg. f), *nūrme* (acc. sg. n.) 'now, quick', cf. Skt. *nūnām*, Av. *aparam* 'hereafter' = Skt. *āparam*—(c) From noun-stem, Av. *nqma* 'by name' = Skt. *nāma*.

2. Instrumental as Adverb (cf. Wh., § 1112): (a) From pron stem, Av. *yavata* 'as long' = Skt. *yāvata*, Av. *tā* 'by this, therefore', *yā* 'by which, whereby', *āī* 'thereby' (§ 431).—(b) From adj., Av. *daḥṣina* 'to the right' = Skt. *dāksinīna*; Av. *yesyata* 'praiseworthy' (cf. Wh., § 1112 d), Av. *tarasca* 'across' (§ 287 above) = Skt. *tirascā*, Av. *fraca* 'forth' Ys. 9.8 (cf. § 287), cf. Skt. *prācā*.

3. Dative as Adverb (cf. Wh., § 1113) Av. *bityā*, *ṇityā* 'for second, third time', Vd 16.15, v. 1.

4. Ablative as Adverb (cf. Wh., § 1114): (a) From pron stem, *āī* (GAv), *āāī* (YAv.) 'then' cf. § 431 above = Skt. *āt*.—(b) From noun-stem, *anītar*, *naēmāī* 'within'.—(c) From adj. stem, Av. *dūrāī* 'from afar' = Skt. *dūrāt*, Av. *paškāī* 'behind' = Skt. *paścāt*.

5. Genitive as Adverb—in temporal sense (cf. Wh., § 1115). Av. *ḥṣapō* 'at night'.

b. Locative as Adverb (cf Wh., § 1116) From noun and adj. stems, Av. *dūre*, *dūraē-ca* 'afar' = Skt. *dūrē*, Av. *asne*, *asnaē-ca* 'near'.

3. Miscellaneous Adverbs and Particles.

(Cf. Whitney, *Skt. Gram.* § 1122)

§ 732. A number of adverbial words, chiefly monosyllabic forms, deserve mention here. Examples are:

a. Place. Av. *kva* (*kava*) 'where' = Skt. *kvā*, Av. *haca* 'with, forth' = Skt. *sāca*, Av. *parəntarə* 'outside' Likewise some others, see § 728 above.

b. Time. Av. *nū* 'now' = Skt. *nū*, *nā*, Av. *možu* 'soon, quickly' (§ 38) = Skt. *maksū*, Av. *pascaētlā* 'after'.

c. Manner. Av. *ažva* 'so' = Skt. *evā*, GAv. *nanā* 'differently, specially' (§ 17) = Skt. *nānā*, Av. *cū* 'how'.

d. Negative. Av. *mā* 'not' (prohibitive) = Skt. *mā*.

e. Asseverative. Av. *bā* 'indeed, truly', *bādā* 'even, indeed, always'.

4. Adverbial Prefixes.

(Cf. Whitney, *Skt. Gram.* § 1118 seq.)

§ 733. Here belong the verbal prefixes treated below (§ 749), some of which however show at times more or less distinctly their original adverbial value. Examples are:

Av. *aipi*, *aipi* (GAv.) 'even, for, afterward' = Skt. *āpi*, GAv. *aēbi*, YAv. *a'wi* 'to, unto' (occasionally advbl) = Skt. *abhi*, Av. *ava*, *avā* (GAv.), *avō* (Ys. 30.10 extra metrum) 'down' = Skt. *āva*, *avās*, Av. *parō* 'forth, before, beyond' = Skt. *parās*, Av. *haca* 'with, forth' = Skt. *sācā*, Av. *upairi* 'above' = Skt. *upāri*.

B. Prepositions.

(Cf. Whitney, *Skt. Gram.* § 1123 seq.)

§ 734. Prepositions in the sense of words that 'govern' oblique cases do not strictly exist in Avesta, any more than in Sanskrit. There are, however, a number of adverbial words which are used with the oblique cases and which define such cases more precisely. Their office is thus directive. These are termed Prepositions, and sometimes they seem really to govern the cases with which they stand.

§ 735. A fuller discussion of the Prepositions and of the cases with which they are used, belongs rather to Syntax. A mere enumeration of these forms in comparison with the Skt. is here given. Some of the words are case-forms used adverbially with a prepositional value, see under Syntax

Principal Avesta Prepositions

- aipi* (with acc., loc) 'upon, after, for', cf. Gk *ἐπί* = Skt. *ápi*
aiwi, GAv *aiwī* (w acc, dat., loc) 'to, unto, upon', cf. *ἀμφί* = Skt. *abhi*
adairi (w. acc) 'under, beneath', cf. Skt. *adhár* (adv.)
ana (w acc) 'along, upon', cf. Gk *ἀνά*
anu (w acc) 'along, after, according to' = Skt. *ánu*
anlarə (w. acc, instr, loc) 'between, among', cf. Lat. *inter* = Skt. *antár*
apa (w dat) 'away, off', cf. Gk *ἀπό* = Skt. *ápa*
arəm (w. abl., Ys. 51.14) 'without', opp Skt. *áram*
avi, *aoi* (w. acc., dat, gen) 'to, upon', (w abl) 'from', (loc) 'in'
ā (w. acc, dat, abl, gen, loc.) 'hither, from, to, until' = Skt. *ā*
upa (w. acc, loc) 'unto, in', cf. Gk *ὑπό* = Skt. *úpa*
upairi (w. acc., instr) 'above, over', cf. Gk *ὑπέρ* = Skt. *upári*
larə, *larasca* (w acc) 'through, across', cf. Lat. *trans* = Skt. *tirás*, *tirascā*
partu (w acc, instr, dat, abl., gen., loc.) 'to, at, for, with', cf. *πρὸς* = Skt. *práti*
partu (w. acc, abl.) 'around, from around', cf. *περί* = Skt. *pári*
para (w acc, instr, abl., gen) 'before, from', cf. *πέρα* = Skt. *pārā*
parə, GAv *parə* (w abl, gen, loc.) 'before, beside', cf. *πάρω* = Skt. *parás*
pasca (w. acc., instr, abl, gen) 'after, behind' = Skt. *pascā*
pascazia (w. acc.) 'after, following'
pasne (w acc, gen) 'behind, on the other side of', cf. Lat *pōne*
maŋ (w. instr, abl, gen) 'with' = Skt *smát* (§ 140 above)
haca (w acc, instr, abl, gen) 'with, in consequence of' = Skt. *sácā*
hapra (w acc., instr, dat) 'with, along with' = Skt. *satrā*
haða (w. instr, dat., abl) 'with, along with' = Skt. *sahá*.

§ 736. The Prepositions, as in other languages, are not infrequently placed after the case which they determine, instead of before it; they thus become 'Postpositions'. Examples are numerous:

Av. *apəm ā* 'to the water', *raocanəm partu* 'at the window', *ažāŋ haca* 'in accordance with righteousness', etc. Similarly in the loc case *-hva*, *-fva* = *su + a*, so *ahmya* 'therein' = *ahmi + a*. Others likewise.

§ 737 The abl phrase YAv. *aṇtarāḥ naēmāḥ* 'within' is employed, in addition to its adverbial use, also with a force that is practically equivalent to a preposition Av *aṇtarāḥ naēmāḥ yāraḍrājō* 'within a year's time', *aṇtarāḥ naēmāḥ barəpriṣva* 'within the wombs'

C. Conjunctions.

(Cf. Whitney, *Skt Gram.* § 1231 seq.)

§ 738. The conjunctions and particles of adverbial value have in part been treated above under Adverbs. It remains only to emphasize the conjunctive force of some of the most important Co-ordinates and Subordinates. They are mostly postpositive in position.

1. Co-ordinate Conjunctions.

§ 739. The chief co-ordinate conjunctions, copulative, adversative, etc. are here noted

a Copulative Av *ca* 'and, que' = Skt. *ca*, Av *ca* .. *ca* 'both . and' = Skt *ca* .. *ca*, Av. *uta* 'also' = Skt. *utā*, Av. *uta* .. *uta* 'both . and' = Skt *uta* .. *uta*. Negative, Av *nōiḥ* 'not' = Skt *nāḥ*, Av. *nōiḥ* ... *nōiḥ*, *nōiḥ* ... *naēda*, *nava* . *nōiḥ* 'neither .. nor'.

b Adversative. The only one in use seems to be Av *tū* 'but, however' = Skt. *tū*

c Disjunctive Av *zā* 'or, else', e. g. Vd 12.1 = Skt. *vā*, Av. *vā* ... *vā* 'either . or' = Skt *vā* ... *vā*.

d Causal Av. *zī* 'for' (orig asseverative, and often so used in Av as in Skt) = Skt *hi*

e Illative. Here may be noticed Av *aḥa* 'so, therefore' = Skt. *ātha*. Perhaps also some others.

2. Subordinate Conjunctions.

§ 740. The subordinate conjunctions, temporal, modal, final, etc., with adverbial force, have been noted above under Adverbs (§ 728 seq.), e. g. Av *yada* 'when', *yāḥa* 'as, that', etc. To these may be added the conditional conjunction Av. *yezi*, *yedzi* 'if' = Skt. *yādi*

D. Interjections.

§ 741. A few exclamations are worthy of notice; they are, in part, remnants of cases of unused words crystallized as Interjections. Examples are not numerous.

§ 742. The most important Interjections are: Av. *āi* 'O' (w voc.) = Skt. *āi*; Av. *ušta* 'hail' (an old loc.). Likewise a few others, probably originally case-forms of nouns or adjectives, e. g. Av. *āvōya* 'alas' (old instr), cf. *āvōya mē* *bāvōya* 'woe, woe indeed to me' Yt. 3.14; Av. *inja* 'ha, here', *tinja* 'ho, there'.

WORD-FORMATION.

FORMATION OF DECLINABLE STEMS.

§ 743. **General Remark.** Words are made from roots either directly without an affix, or they are more commonly formed by means of added suffixes, or again by composition.

(1) Only a small proportion of declinable stems, however, are made directly from verbal or pronominal radicals in their bare root-form without any affix. The simple root does sometimes serve as a declinable stem (see discussion below, § 744), but this happens chiefly in compounds.

(2) The great majority of words, in Av. as in other tongues, is derived from radicals by assuming an affix (suffix or prefix). The root-part of the word contains the fundamental idea; the prefix or suffix modifies its meaning.

(3) A third method of making new words is by combining words already formed so as to build up a compound.

The formation of verbs and pronouns has been sufficiently treated above; attention is here given to the formation of noun-words.

I. Suffixless Formation.

Root-Words.

(Cf. Whitney, *Skt. Gram.* § 1147.)

§ 744. A limited number of declinable stems, nouns and adjectives, in Av. as in Skt., are made directly from a simple root without assuming any suffix. The suffix-

less stems have been discussed above, under Declension §§ 248, 261 etc. They occur oftenest as finals of compounds; they are therefore frequently made up with verbal prefixes.

As to signification, the root-words, as in Skt. (cf. Whitney, *Skt. Gram.* § 1147 a), are action-words, especially infinitives; or they may be nouns of agency. Sometimes they are adjectives.

§ 745. As examples of Root-Words without Suffix may be given:

Av. *vac-* 'voice, word' = Skt. *vác-*; Av. *druj-* 'deceit, Fiend' = Skt. *drúh-*; Av. *adruh-* 'undeceiving' = Skt. *adrúh-*, Av. *avvi-šac-* 'following' = Skt. *abhi-šác-*.

Note 1. In Av, as in Skt., root-words at the end of a compound are subject to some variation (a) Internal *ā* is often lengthened, *anuṣ-hāc-* 'attending' — (b) Radical *z*, *u* remain unchanged. — (c) Roots ending in a short vowel including *-ar* usually assume a *t*, as in Skt. (cf Whitney, *Skt. Gram.* § 1147 d), Av. *ābarri-* title of a priest (*√bar-*), cf. Skt. *bhṛt-*, Whitney, *Skt. Gram.* § 383 h. Similarly in the prior member of a compound, Av. *sruṣṭgaoša-* 'of listening ears' (*√sru-*), cf. Skt. *srút-karṇa-*, Av. *jiṣṭaša-* (*√ji-*), cf. Whitney, *Skt. Gram.* §§ 1147 e, 383 h.

Note 2. Reduplication is perhaps to be sought in Av. *tū-tuc-*, cf. loc. pl. *tātuhṭva* Vd. 6.51, cf. Skt. *tvác-*.

2. Derivation by Prefix and Suffix.

(Cf Whitney, *Skt. Gram.* §§ 1118, 1136)

§ 746. Words are derived from radicals chiefly by the addition of prefixes and suffixes. The Prefixes and Suffixes may now be taken up in detail.

PREFIXES.

a. Nominal Prefixes, Substantive and Adjective.

(Cf. Whitney, *Skt. Gram.* § 1121.)

§ 747. A number of prefixes are used in making new words of substantival or adjectival value out of words already formed; these may be called nominal or noun-

prefixes. The most important Nominal Prefixes (subst and adj) in Av. are *a-* negative, *hu-* 'well', *duš-* 'ill'

§ 748. Examples of nouns and adjectives formed with modifying nominal prefixes are.

Av *a-* negative (*an-* before vowels, *ə-* before *v*, rare *ana-*) = Skt *a-*, *an-* e.g. Av *a-srušiti-* 'disobedience', Av. *an-arəpa-* 'wrong' = Skt *anartha-*, Av. *ə-visti-* 'ignorance' = Skt. *dvitti-*, Av. *ana-marždika* 'unmerciful'.

Av *hu-* (occasionally *hao-*) 'well' = Skt. *su-* e.g. Av *hu-šiti-* 'prosperity' = Skt. *sukṣiti-*; Av. *hao-zəpwa-* 'friendship'

Av *duš-* (sporadic *dəuš-*) 'ill' = Skt *duḥ-* e.g. Av *dušiti-* (i.e. *duš-šiti-* § 186) 'distress', sporadic Av. *dəuš-sravahi-* 'inglorious'. Likewise a few others.

b. Verbal Prefixes.

(Cf. Whitney, *Skt. Gram* § 1076 seq.)

§ 749. A number of verbal prefixes or so-called 'prepositions' occur in combination with verbs; they modify or define the meaning of these more clearly. Some of these prefixes were originally stereotyped cases of nouns that have assumed an adverbial character.

§ 750. The most important verbal prefixes in Av. are the following. The meanings given are of course only general and approximate. See Whitney, *Skt. Gram*. § 1077.

Av *a'ti* 'past, over, beyond', $\sqrt{bar-} + a'ti$ 'bring over to' = Skt *āti*
a'pi 'upon, on', $\sqrt{jan-} + a'pi$ 'smite upon' = Skt *api*
a'wi, GAv *a'bi* 'to, upon, against', $\sqrt{gam-} + a'wi, *a'bi* 'come upon' = Skt. *abhi*
anu 'after, along', $\sqrt{i-} + anu$ 'go after' = Skt *anu*
aṇtar 'between, among', $\sqrt{mrū-} + aṇtar$ 'interdict' = Skt *antār*
apa 'away, forth, off', $\sqrt{bar-} + apa$ 'bear away' = Skt *āpa*
ava 'down, upon', $\sqrt{jan-} + ava$ 'strike down' = Skt. *āva*
avi, *ai* 'to, upon', $\sqrt{bar-} + avi$ 'bring to'
ā 'to, unto', $\sqrt{bar-} + ā$ 'bring to' = Skt. *ā*
upa 'to, unto, toward', $\sqrt{bar-} + upa$ 'bring up' = Skt. *ūpa*
us, *uz* 'up, forth, out', $\sqrt{bar-} + us, *uz* 'bring forth' = Skt. *ūd*
nī 'down, in, into', $\sqrt{jan-} + nī$ 'smite down' = Skt. *nī*
niš, *niž* 'out, forth, away', $\sqrt{bar-} + niš, *niž* 'bring away' = Skt. *nīs*
para 'away, forth', $\sqrt{bar-} + para$ 'bear away' = Skt *pārā*
pa'ri 'round about, around', $\sqrt{bar-} + pa'ri$ 'bear around' = Skt. *pāri*$$$

frā 'forth, fore, forward', $\sqrt{\text{bar-}}$ + *frā* 'bring forth' = Skt. *prā*
pa'ti 'towards, against, back', $\sqrt{\text{bar-}}$ + *pa'ti* 'bring towards' = Skt. *prāti*
vī 'apart, away, out', $\sqrt{\text{bar-}}$ + *vī* 'bear asunder' = Skt. *vi*
hqm, *hañ-*, GAv. *hām*, *hāñ-* 'together', $\sqrt{\text{bar-}}$ + *hqm* 'bear together' =
 Skt. *sām*.

Note. Instances of stereotyped case-forms of a noun entering into verbal combination as prefix, are to be found e. g. Av. *yaoš* + $\sqrt{\text{dā-}}$, *yaoš-dā'ti* 'makes pure', cf. Av. *yaoš* Ys. 44.9, = Skt. *yōs*.

§ 751. The connection between the prefix and the verb, in Av. as in Vedic Skt. (Whitney, *Skt. Gram.* § 1081) is very loose; several words, therefore, often intervene between the prefix and the predicate, so that sometimes it is difficult to tell whether the prefix is to be connected directly with the verb or is to be regarded merely as an adverb: e. g. *apa haca azahibyō* | *mišra barōiš* 'mayest thou, O Mithra, bring us away from distresses' Yt. 10.23, beside *apa-baraiti* 'he brings away' Vd. 5.38

§ 752. A repetition of the prefix is not uncommon, that is, the prefix may stand at some distance before the predicate and then be repeated in combination with the verb

As an example of such repetition compare, Av.
hqm idā šaētəm hqm bārayən 'let them collect possessions together there' Vd. 4.44.

Note 1. In GAv. the metre shows that the second prefix is regularly to be expunged e. g. GAv. *hyaš hām vohū* || *mazdā* [*hām*]-*fraštā* *manavhā* 'when he conferred with Vohu Manah' Ys. 47.3. Again *hyaš* *pwā hām cašma'nī* [*hām*]-*grabəm* 'when I conceived thee in mine eye' Ys. 31.8. Similarly *us* ... [*uz*]-*jən* Ys. 46.12, et al.

Note 2. In the case of a long predicate, when several subjects or objects belong to the same verb, the verb itself is sometimes expressed but once, the prefix being then repeated each time with the subject or object as the case may be e. g. *aya dašnaya fraorənta* | *ahurō mazdā ašava* | *frā vohu manō*, *frā* ... *frā* ... *frā* ... 'Ahura Mazda professed his faith according to this law, Vohu Manah professed it, so did' etc Ys. 57.24.

§ 753. When the prefix immediately precedes the verb to which it belongs, the form of the prefix is sometimes

made subject to the rules of sandhi (see Sandhi, below); sometimes, however, it undergoes no change but is allowed to remain unaltered, cf §§ 51, 52 above. Thus.

(a) With Sandhi. Av. *√az-* 'to drive' + *ava*, *upa*, *para* may give *avāzōiṣ* (*ava* + *az*), *upāzavti* (*upa* + *az*), *parāzavti* (*para* + *az*),—Av. *√i-* 'to go' + *upa*, *para* gives *upāēta-* (*upa* + *ita*), *parāti* (*para* + *āti*);—Av. *√vac-* 'to speak' shows *patyaoḥta* 'he spoke' Ys. 9.2, and *apyūḥda-* (*api* + *uḥda*), cf. § 52 Note 1;—Av. *√hac-* 'follow', *upanhacati* (*upa* + *hac*),—Av. *√harz-* 'let go', *upavharzati*, *fravharzati*

(b) Without Sandhi. Av. *√as-* 'to reach, obtain', *ava.aṣṇaoti*, *pati.aṣṇaoti* (beside *frāṣṇaoti* with sandhi). Also many other examples.

Note 1. The metre sometimes determines whether sandhi is to take place, or whether the hiatus is to be allowed to remain, compare instances like *pati apayaṣ* Yt. 8.38, *pati.apaya* Yt. 10.105, et al.

Note 2. The forms *us*, *niš* (with voiceless *s*) are used chiefly before voiceless consonants, the forms *uz*, *niž* are used before voiced, but this rule is likewise by no means without exception. Thus Av. *uzbarrēti*, *uzuhšyau*, *nižbarrēta*, so *zruḥḥda-* (*z* before voiced sounds), but *usaja-*, *nišqiya* Ys. 50.12, *arṣuḥḥda-* (*s* before voiced)

Note 3. The preposition Av. *ham* 'śv' = Skt *sām* appears in various forms, the form being assimilated to the sound following: thus, *ham-* (before vowels), *ham* (before labials and some other consonants), *han* (before gutturals, palatals, dentals), also *hām*, *hān* occur in GAv.—Examples are Av. *hamarāna-*, *hambārayan*, *hanbārayenu*, *hanjasvntē*, *hanlacati*. Some exceptions to the law of assimilation occur, e.g. *matnyu.ham tašta-* 'constructed by the spirit', et al.

§ 754. Specially to be observed in compounds is the treatment of an original *s* after a prefix ending in *i*, *u*.

1. The original *s*, as expected, becomes *š* after *i*, *u*, cf Whitney, *Skt. Gram.* § 185. Thus, YAv. *ništāti* (*√stu-*) Yt. 14.42, YAv. *ništayeti* (*√stā-*) Yt. 10.109 (but GAv. *patistavas* with *s* Ys. 50.9); Av. *arvīšac-* 'accompanying' Ys. 52.1 = Skt *abhīśac-*, Av. *patišmarāma-* (v.l. *patišmarāma-*, *pati.marāma-*) 'thinking upon' (Av. *√ma-* = Skt *√smar-* § 140) Yt. 10.86.—Similarly in internal

reduplication, unless followed by *p* §§ 155, 109 Thus, Av *hišma-rəyt-* 'remembering' But (with *sp*) Av. *hišpōsəntəm*, *hišpōsəmma* 'spying' Yt. 8.36, Yt 10.45.

2 Frequently the peculiar writing *šh*, *šv* is found after *i*, *u*. It seems to be an attempt at etymological restoration. Thus, Av. *ānuš hac-* 'attending' Ys. 31.12 = Skt. *ānusāc-*, Av *a¹wišhuta-* (v.1 *a¹wiš huta-*) 'pressed haoma-juice' (Av *√hu-* = Skt *√su-*) Ys 11.3, Av. *pa¹rišvašta-* 'encircled' Ys 11.8 = Skt *parivakta-*, Av. *hušhafa* 'soundly sleeping' (§ 95) Ys 57.17 — Similarly in internal reduplication, Av *hišhašti* 'it clings' (*√hac-*)

3 Complicated are the following formations GAv. *niš-a-wharatī* 'let him protect' Ys 58.4 (beside Av *nī . . . hara¹te* Ys 19.10), YAv *niš-a-whastī* 'he settles down' Ys 57.30 (beside *nišādayaš* Ys. 9.24), Av *pa¹riawharšta-* 'imbrued' (beside v.1. *pa¹iawharšta-*).

SUFFIXES

§ 755. Most derivatives, in Av as in other languages, are made by means of suffixes. These resemble the corresponding suffixes in Skt, and they may likewise be divided into two general classes:

a. Primary Suffixes, or those added directly to original roots or to words resembling such.

b. Secondary Suffixes, or those added to derivative stems which have already been formed with a suffix

These two classes may now be taken up in detail.

A. Primary Derivatives.

(Cf Whitney, *Skt. Gram.* § 1143.)

§ 756. A Primary Derivative is a word that is formed by adding one of the so-called Primary Suffixes directly to an original root.

§ 757. Form of the Root. The root to which the primary suffix is added may undergo more or less change in its form. Most generally the root is strengthened either to the *guṇa* or the *vrddhi* stage. Such variations

for the most part answer to corresponding changes in Skt.; they will not be taken up in detail here, reference may be made to Justi, *Handbuch der Zendsprache* pp 366—383

§ 758 Some general remarks, subject to exceptions, however, may be made with regard to the strengthening of the root.

(a) In Av, as in Skt, internal radical *a* is commonly vrddhied before the suffix *a*, but it commonly remains unchanged before the suffix *i*.

(b) Internal and initial *i*, *u* are gunated before the suffix *a* and *i*.

(c) Internal and final *i*, *u* are gunated before the suffixes *-ana*, *-uh*, *-pra*, *-pwa*, *-man*

(d) The root generally remains unstrengthened before the suffixes *-ta*, *-ti*, *-u*, *-pu*, *-ia*, *-van*, and in some other cases.

The Principal Primary Suffixes.

(Cf Whitney, *Skt. Gram.* § 1146 a)

§ 759 A list of the principal primary suffixes may here be given in connection with the Sanskrit, see Whitney, *Skt Gram.* § 1146 a. One or two of these here given might perhaps be further resolved and regarded as secondary, but it is found convenient to include them here.

1 -a	17 -uṣ	33 -ma
2 -an	18 -ā	34 -man
3 -ana	19 -ka (-ika)	35 -mi
4 -aṇi	20 -ta (-da)	36 -mna, -mana
5 -aṇt (-ṇt)	-ita, -ata	37 -ya
6 -ar	21 -tar (-dar)	38 -yah, -iṣta
7 -ah	22 -ti	39 -yu
8 -ā	23 -lu	40 -ra
9 -āna (-ḍna)	24 -tra (-pra, -ḍa)	41 -ri
10 -i	25 -tva (-pwa)	42 -ru
11 -in	26 -pa (-da)	43 -va
12 -ina	27 -pi	44 -van (-pvan)
13 -iṣ	28 -pu	45 -vant (-pvant)
14 -iṣī	29 -na (-ṇa)	46 -vah
15 -ī	30 -naḥ	47 -var (-vara)
16 -u	31 -ni	
-una	32 -nu	

A few other Primary Suffixes.

§ 760. A few other suffixes occur sporadically and may also for convenience be classed under the primary division, though their secondary origin may be possibly traced. As examples may be taken

Suffix, Av. *-aya* in *zarādaya-*, Av. *-āra* in *dahjāra-*, Av. *-ura* in *razura-*, Av. *-tah* in *paršūh-* (Whitney, § 1152 a). Likewise some others.

Discussion of the Primary Suffixes.

1. Av. *-a* = Skt. *-a* (Whitney, § 1148).

§ 761. With this suffix a great number of derivatives are formed. Their signification is various, they are adjectives, action-nouns, agent-nouns. The root is generally strengthened by *guṇa* or *vṛddhi*. Examples are very numerous

Noun (masc., neut.). Av. *vāsa-* 'strength' = Skt. *vāja-*, Av. *maēja-* 'cloud' = Skt. *mēgha-*, Av. *gaoša-* 'car' = Skt. *ghōṣa-*, Av. *cahra-* 'wheel' (neut.) = Skt. *cakrá-*.—Adjective. Av. *ama-* 'strong' = Skt. *āma-*; Av. *asāra-* 'headless'; Av. *aməša-* 'immortal' = Skt. *amṛta-*, Av. *draoja-* 'deceitful' = Skt. *drōgha-*. Also many others.

2. Av. *-an* = Skt. *-an* (Whitney, § 1160).

§ 762. This suffix forms a limited number of neuter and masculine nouns of action and agency, including also a few adjectives. Examples are:

Noun. Av. *uḥšan-* m. 'ox' = Skt. *ulśán-*, Av. *tušan-* m. 'shaper' = Skt. *tálśan-*, Av. *urvan-* m. 'soul', Av. *masan-* n. 'greatness' = Skt. *mahán-*.—Adjective. Av. *vanḍan-* 'not receiving', Av. **tawrvan-* 'conquering'.

3. Av. *-ana* (*-əna*) = Skt. *-ana* (Whitney, § 1150).

§ 763. This suffix, as in Skt., forms many derivatives, nouns and adjectives of varied value. Roots in *i*, *u* commonly receive the *guṇa*-strengthening before this suffix.

Some of the adjectival derivatives made with this element can hardly be distinguished from participles. Examples are.

Noun. Av. **vanhana-* n. 'clothing' = Skt. *vāsana-*, Av. *hanja-mana-* n. 'assembly' = Skt. *saṁgha-mana-*, Av. *ḍajina-* n. 'dish' = Skt. *bhājana-*, § 17, 30, Av. *mažpana-* n. 'dwelling', Av. *raocana-* n. 'light, window' = Skt. *īḍcana-*. — Adj. Av. *zayana-* 'wintry'.

§ 764. After an *r*, the Av. form *-na* answers in some instances to orig. *-ana*, while in others it corresponds to *-na* (i. e. *-na*, see § 802). These must be distinguished. As examples after *r*

(a) Av. *-na* = Skt. *-ana* (i. e. *-ana*), Av. *varna-* m. 'choice, belief' = Skt. *varanā-*, Av. *hamərna-* n. 'battle, conflict' = Skt. *samārana-*. Likewise some others. But observe Av. *karana-* (*-ana*) 'side, shore' Yt. 538 etc. opp. to Av. *karəna-* (*-na*) 'ear' Yt. 11.2 = Skt. *kārna-*, yet consult the variants

(b) Examples of Av. *-na* (i. e. *-na*) = Skt. *-na*, after *r*, are given below under *-na* § 802

4. Av. *-anu* = Skt. *-an* (Whitney, § 1159)

§ 765. Sporadic traces of the suffix *-an* in Av., as in Skt., are to be found. As example may be quoted:

Av. *duš-anu-* adj. 'evil' Vd 14.5.

5. Av. *-ant* (*-ant*, *-int*) = Skt. *-ant* (Whitney, § 1172).

§ 766. This is the suffix which forms the pres. and fut. participles. It has been sufficiently treated above, §§ 477, 514.

6. Av. *-ar* (*-ara*) = Skt. *-ar* (Whitney, §§ 169 a, 11511).

§ 767. This suffix forms a limited number of nouns, they are almost all of the neuter gender. It occurs likewise in adverbs and prepositions, probably there representing old case-endings. In some nouns the form becomes *-ara* by the *a*-transfer. The prefix *-ar* must be connected with *-an*, cf. § 337. Examples

Av. *vadar-* n. 'weapon' = Skt. *vādhar-*, Av. *zafar-* n. 'jaw', Av. *bažvar-*, *bažvara-* (*a*-inflection) 'thousand', Av. *nar-*, *nara-* m. 'man' = Skt. *nār-*, *nara-*. Observe the adverbs Av. *antarə* 'between, inter' = Skt. *antār*, Av. *īfaiə* 'immediately'.

7. Av. *-ah* = Skt. *-as* (Whitney, § 1151).

§ 768. From this very common suffix, in Av. as in Skt., a great number of derivatives are made. They are

chiefly abstract neuter nouns and some adjectives (probably originally distinguished from the latter by a difference of accent, cf Whitney, *Skt. Gram.* § 1151 e). The roots in *i, u* show *guṇa*-strengthening before this suffix. Examples are

Noun. Av. *avah-* n. 'aid' = Skt. *ávas-*; Av. *aēnah-* n. 'sin' = Skt. *énas-*; Av. *təmah-* n. 'darkness' = Skt. *támas-*, Av. *raocah-* n. 'light'.—Noun, Adjective. GAv. *dvaēšah-* n. 'hate', *dvaēšah-* adj. 'hateful' Ys. 43.8 = Skt. *dvéśas-*, Av. *vasah-* n. 'will', *vasah-* adj. 'willing' Ys. 31.11, cf. Whitney, *Skt. Gram.* § 1151 e. A feminine noun in Av, as in Skt, is Av. *ušah-* f. 'dawn' = Skt. *uśás-*, cf. § 357 above.

8. Av. *-ā* = Skt. *-ā* (Whitney, § 1149).

§ 769. This suffix makes feminine adjectives answering to masculine and neuter *a*-stems. It also makes a considerable number of feminine action-nouns. Its form is often obscured, as it frequently appears as *ā* §§ 25, 17, 18. Examples have been given under declension of fem. nouns and adjectives §§ 362, 243

9. Av. *-āna* (*-āna*) = Skt. *-āna* (Whitney, § 1175).

§ 770. This suffix is used in forming middle and passive participles; it has therefore been treated under the different tense-systems, §§ 477, 507 etc. Examples of participles mid. and pass. are:

Av. *isāna-* 'ruling' = Skt. *isāna-*; Av. *manhāna-* 'thinking' (aorist ptepl); Av. *yazāna-* 'worshipping', *pāpərətāna-* 'fighting'. Also others.

Note. A few noun-stems in *-an* also show *-āna* as a sporadic heavy form with *a*-transfer, e g. *arjāna-* 'male' § 310

10. Av. *-i* = Skt. *-i* (Whitney, § 1155).

§ 771. With this suffix a considerable number of derivatives are formed. They are adjectives and substantives.

The masculines are chiefly agent-nouns, the feminines are abstracts; there is an occasional neuter. The root generally shows the *guṇa* stage. Examples are—

Nouns. Av. *aži-* m 'dragon' = Skt. *āhi-*, Av. *kavi-* m. 'Kavi, king' = Skt. *kavi-*.—Av. *karši-* f. 'circle, circuit' = Skt. *kṛṣī-*, Av. *dāhi-* f. 'creation' = Skt. *dhāsi-*, Av. *maēni-* f. 'wrath, punishment' Ys. 31.15, 44.19 = Skt. *mēni-*.—Av. *aṣi-* n. 'eye' = Skt. *ākṣi-*.—Adjective. Av. *zari-* 'yellow, golden' = Skt. *hāri-*; Av. *darši-* 'bold', etc.

§ 772 On Av. *-ia* = Skt. *-ia*, see § 786 below.

§ 773 On Av. *-iti* = Skt. *-iti*, see § 789 below

11. Av. *-in* = Skt. *-in* (Whitney, § 1183).

§ 774. Only a few undoubted instances of this suffix as a primary derivative are noted, its use in secondary formation of possessives is more familiar (§ 835), though not so common as in Sanskrit. Quotable examples of the primary usage of this suffix are

Noun Av. *ka'inin-* f. 'maiden'.—Adjective. Av. *otacin* (in *afšacino*) 'flowing, running'.

12. Av. *-ina* = Skt. *-ina* (Whitney, § 1177 c)

§ 775. There are a few quotable derivatives that show this suffix. Examples are—

Adjective Av. *daḥṣina-* 'right' = Skt. *dākṣiṇa-*; Av. *zairina-* 'golden' = Skt. *harṇā-*.

13. Av. *-iṣ* = Skt. *-iṣ* (Whitney, § 1153).

§ 776. A small number of neuter nouns are made by means of this suffix. Instances are

Noun Av. *baṣziṣ-* n 'cover, mat', cf Skt. *barhis-*, Av. *hadiṣ-* n 'abode', Av. *vṛpiṣ-* n. 'judgment', *snaṭpiṣ-* n. 'weāpon', cf § 359 above

14. Av. *-iṣī* = Skt. *-iṣī* (cf Whitney, §§ 1153, 1156 a).

§ 777. This suffix belongs perhaps rather under secondary derivation than under primary endings. It occurs in only one or two words and may best be mentioned here. It seems to answer as a corresponding feminine formation

(-iṣī) to the preceding -iṣ. The root is strengthened before it. Examples are:

Noun. Av. *təviṣī-* f. 'power, might' = Skt. *távisī-*,
Av. *hāriṣī-* f. 'mother'.

§ 778 On -iṣta in superlatives see § 813 below.

15. Av. -ī = Skt. -ī (Whitney, § 1156).

§ 779 This suffix is to be sought in feminine nouns and adjectives, cf. also Whitney, *Skt. Gram* § 1156 b. Such feminines correspond for the most part to masc. and neut. stems in -a, -i or a consonant. Sometimes it is doubtful whether it would not be better to regard some of the nouns and adjectives as secondary in origin.

Noun Av. *maḥṣī-* f. 'fly', *vāḍī-* f. 'stream, river'.
—Adjective. Av. *daēvī-* 'fiendish' = Skt. *dēvī-*; Av. *drivī-* f. 'poor' (§ 187, fcm. to *driju-* m. n.). Likewise certain others, cf § 362.

16 Av. -u = Skt. -u (Whitney, § 1178).

§ 780. This suffix which closely resembles the corresponding one in Skt., forms derivative nouns and adjectives. The nouns are chiefly masculine. Examples are:

Noun. Av. *aśu-* m. 'branch, twig' = Skt. *aśú-*,
Av. *iṣu-* m. 'arrow' = Skt. *iṣu-*; Av. *pasu-* m. 'small cattle' = Skt. *pasú-*, Av. *tanu-*, *tanū-* f. 'body' = Skt. *tanú-*, *tanū-*, Av. *maḍu-* n. 'honey' = Skt. *mádhu-*.
—Adjective. Av. *poṛu-* 'full' = Skt. *purú-*, Av. *vanhu-*, *vohu-* 'good' = Skt. *vasu-*, Av. *driju-* 'poor'.
Likewise others.

§ 781 On Av. -una = Skt. -una, see § 802 below.

§ 782 On Av. -ura = Skt. -ura, see § 816 below.

17. Av. -uṣ = Skt. -us (Whitney, § 1154)

§ 783. This suffix forms a few derivatives, they are chiefly neuter nouns. As examples may be quoted

Av. *arəduṣ-* n. 'assault, battery', *garəbuṣ-* n. 'milk', *tanuṣ-* n. 'person' Ys. 43.7, cf. § 360. Add also *manuṣ-* masc. nom. propr.

18. Av *-ā* = Skt. *-ā* (Whitney, § 1179)

§ 784 With this suffix only an occasional feminine noun is made. As an example may be quoted Av. *tanū-* (*tanu-*) f. 'body' = Skt. *tanū-* (*tanū-*)

19. Av *-ka* = Skt. *-ka* (Whitney, § 1186).

§ 785. This suffix forms a few primary derivatives, they are nouns and adjectives. Its use in secondary derivation, as in Skt., is more common. Examples of *-ka* as primary suffix are

Noun Av *adka-* m. 'garment, robe' Yt. 5.126 = Skt. *ātka-*,
Av *mahrka-* m. 'death' = Skt. *markā-*.—Adjective Av. *huška-*
'dry' = Skt. *sūška-*.

20. Av. *-ta* (*-ita*, *-ata*) = Skt. *-ta* (*-ita*, *-ata*), Whitney, § 1176.

§ 786. The suffix *-ta* is used chiefly (1) in forming past-passive participles directly from the conjugation-stem as explained above under Participles, § 710 seq. It appears also (2) in a few general nouns and adjectives which show more or less of a participial character. The feminine form shows *-tā*. Examples are:

(1) Past-Passive Participles in *-ta*, see § 711 above.—(2) Nouns and Adjectives Av. *dūta-* m. 'messenger' = Skt. *dūtā-*, Av. *angušta-* m. 'toe' = Skt. *anguṣṭha-*, Av. *zasta-* m. 'hand' = Skt. *hāsta-*, Av. *aṣa-* n. 'right' (*-ṣa* = *-rta*, § 163) = Skt. *ṛtā-*, Av. *anāhitā-* fem. 'Anahita' nom. propr.

Note 1 The suffix Av *-ita* = Skt. *-ita* (Whitney, § 1176 d) appears in a few adjectives e.g. Av *zārita-* 'yellow, green' = Skt. *hārīta-*, Av *musīta-* 'great', perhaps in Av. *raodita-* 'red'. Likewise in the ptcp. adj. Av. *darṣita-* 'emboldening, daring' (*√darṣ-*) Ys. 57.11 = Skt. *dhyātā-*, cf § 712 above

Note 2 A suffix *-ata* (stem *a + ta*) = Skt. *-ata* (Whitney, § 1176 e) may be assumed in a few nouns and adjectives which show partly a gerundive force. Av *arəzata-* n. 'silver' = Skt. *rajatā-*, Av *yazata-* m. 'adorable, divinity'.

Note 3 The suffix *-ta* is sometimes disguised as *-da* in accordance with certain phonetic changes, cf § 89 etc. Av. *varəzda-* 'grown great, mighty' (i.e. *vardh + ta*) = Skt. *varddhā-*. So Av *drwoda-* Yt. 13.11. Likewise *-rta* is often disguised as *-ṣa*, cf § 163.

21 Av. *-tar* (*-dar*) = Skt. *-tar* (Whitney, § 1182)

§ 787. This suffix is used in forming masculine, and a few feminine, nouns of agency and relationship, cf. § 321 seq. The suffix is attached directly to the root; and radical *i*, *u* are generally strengthened before it. There is a corresponding feminine *-prī* besides. Examples of *-tar* are.

(1) Nouns of Agency. Av. *dātar-* m. 'giver, creator' = Skt. *d(h)ātar-*; Av. *zaotar-* m. name of priest = Skt. *hōtar-* et al. — (2) Nouns of Relationship. Av. *patar-* m. 'father' = Skt. *pītār-*, Av. *mātar-* f. 'mother' = Skt. *mātār-*.

Note 1. The suffix *-tar* is sometimes disguised (cf § 163) Av. *bāṣar-* m. 'eater', Av. *bāṣar-* m. 'rider' = Skt. *bhārtar-*.

Note 2. Observe the form of the suffix in YAv. *dujda-*, GAv. *dug⁴dar-* f. 'daughter' Yt 17.2, Ys 45.4 = Skt. *duhitār-*.

Note 3. Observe *-tar* as neuter in infin. YAv. *vidōipre* Yt 10.82 (perhaps here *hai²pre* v.1 Ys 62.2).

22. Av. *-ti* = Skt. *-ti* (Whitney, § 1157)

§ 788. This suffix is used in forming a large number of feminine nouns, chiefly abstracts, and also an occasional masculine noun or adjective. The suffix is added directly to the root in its weak form. Examples are numerous

Noun. Av. *anumati-* f. 'thought, agreement' = Skt. *ānumati-*, Av. *cisti-* f. 'wisdom' = Skt. *citt-*, Av. *stūti-* f. 'praise' = Skt. *stuti-*; Av. *supti-* f. 'shoulder' = Skt. *śūpti-*; Av. *pati-* masc. 'lord' = Skt. *pāṇi-*.—
Disguised form, Av. *aṣi-* f. 'Rectitude' = **ar-ti* § 163.

§ 789. A form Av. *-ti* = Skt. *-ti* (Whitney, § 1157 g) is found in a few words Av. *spaṣti-* Yt. 19.6, *āsk²ti-* (cf § 32) Ys 44.17.

23. Av. *-tu* = Skt. *-tu* (Whitney, § 1161).

§ 790. With this suffix, in Av. as in Skt., are formed a number of abstract and concrete derivatives. They are prevaillingly masculine. The root is commonly strengthened before the *-tu*. Examples are:

Av. *yātu-* m. 'sorcerer' = Skt. *yātū-*; Av. *haētu-* m. 'bridge' = Skt. *śētu-*, Av. *hrātu-* m. 'wisdom' = Skt. *krātu-*; Av. *pitu-* m. 'food' = Skt. *pīth-*; Av. *van̄tu-* m a s c. 'spouse'; Av. *jyātu-* (fem.?) 'life' = Skt. *jīvātu-*.

24. Av. *-tra* (*-pra, -dra*) = Skt. *-tra* (Whitney, § 1185).

§ 791. The suffix *-tra* (*-pra, -dra, -dra*) forms numerous nouns, which are chiefly neuter, and a few adjectives. The root usually has the *guṇa*-strengthening, but sometimes it remains unaltered. The original form (1) *-tra* of the suffix is preserved only after sibilants or a written nasal (§ 78), otherwise it becomes regularly (2) *-pra* (§ 77, 2). The forms (3) *-dra* (in *-f^hdr-, -h^hdr-*) and *-dra* (in *-s^hdr-, -ž^hdr-*) appear only under special circumstances, see §§ 79, 89, 90. The corresponding feminine is *-trā*. Examples are:

Noun. Av. *uštra-* m. 'camel' = Skt. *ústra-*, Av. *vastra-* n. 'garment' = Skt. *vāstra-*.—Av. *puṣra-* m. 'son' = Skt. *putrá-*, Av. *h^hšapra-* n. 'rule, kingdom' = Skt. *ksatrá-*.—Av. *yaoh^hdra-* n. 'girdle' Yt. 15.54 (cf. § 79) = Skt. *yóktra-*; Av. *vah^hdra-* n. 'word', cf. Skt. *vaktrá-*, Av. *važdra-* m. 'bearer'.—Adjective. Av. *fraourvaēštra-* 'productive'.—Av. *brōiṣra-* 'cutting' Yt. 10.130 etc (*√brī-*).—Av. *maqdra-* 'learned, wise' (§ 90), *sžždra-* Yt. 8.36; Vd. 13.2.

Note A few feminines with suffix Av. *-trā* = Skt. *-trā* (Whitney, § 1185 d) may here be noted Av. *aštiā-* f. 'goad' = Skt. *āstīā-*, Av. *taopra-* f. 'libation' = Skt. *hūtrā-*

25. Av. *-tva* (*-ḥwa, -dwa*) = Skt. *-tva* (Whitney, § 966 a)

§ 792 The suffix *-tva*, (*-ḥwa, -dwa* §§ 94, 96) is used (1) chiefly in forming the Gerundive, or declinable future-passive participle of adjectival value (Latin *-ndus*) as described above § 717. But it is found also (2) in a few abstract nouns. The feminine form is *-tvā, -ḥvā*.

1. Gerundive Examples of the suffix so used have been given above.—2. Noun Av. *staopwa-* n. 'praise', *dqstvā-* f. 'skill', *vqḥvā-* f. 'herd'.

26 Av. *-pa* (*-da*, *-da*) = Skt. *-tha* (Whitney, § 1163).

§ 793. With the suffix *-pa* (*-da*, *-da* §§ 89, 90, 77 Note 3) are made, in Av. as in Skt., a number of action-nouns of different genders, and a few verbal adjectives with passive signification. The root usually appears in its weak form. The feminine is regularly *-pā*. Examples are:

Noun. Av. *raṣa*- m. 'chariot' = Skt. *rātha*-; Av. *hamarṣa*- m. 'foe', Av. *vīcīpa*- m. 'decision'; Av. *zaṣa*- m. 'birth'.—Av. *arṣa*- n. 'subject, thing' = Skt. *ārtha*-.—Av. *gāpā*- f. 'song, hymn' = Skt. *gāthā*-, Av. *gaēpā*- f. 'being, creature'; Av. *ciṣā*- f. 'penalty'.—Adjective. Av. *uḥḍa*- 'spoken, word' (§ 77 Note 3) = Skt. *ukhthā*-; Av. *praṣḍa*- 'gratified'; Av. *yūḥḍa*- 'girt, compact' Yt. 10.127.

Note 1. On Av. *-da* = orig. *-ta*, see § 786 above.

Note 2. The form *-apa* (probably thematic *a* + *pa*) = Skt. *-atha* (Whitney, § 1163 c) occurs in some words Av. *vaḥṣapa*- n 'growth' = Skt. *vaḥśātha*-.

27, 28. Av. *-pi*, *-pu* = Skt. *-thi*, *-thu* (Whitney, § 1164).

§ 794. The suffix Av. *-pi* = Skt. *-thi* occurs in one or two words, it is also disguised as *-ti*. The suffix Av. *-pu* = Skt. *-thu* is likewise quotable. Both of these elements are used in making nouns, the suffix being attached to the weak form of the root. Examples are

Suffix *-pi* Av. *ciṣi*- f 'punishment', Av. *aṣi*- f. 'dread, terror'.

So Av. *asti*- m 'minister', cf. Skt. *āsthī*-, Av. *haṣti*- n. 'thigh' = Skt. *sāktli*-.—Suffix *-pu* Av. *luṣu*- m 'dweller, socius'.

§ 795 On the form *-pra*, see *-tra* § 791 above.

§ 796. On the form *-pwa*, see *-twa* § 792 above.

§ 797 On *-pwan*, see *-van* § 820 below.

§ 798. On the form *-pwant*, see below, § 821.

§ 799. On the form *-da*, see *-ta* § 786, and *-pa* § 793 above.

§ 800. On *-da* see above, *-pa* § 793.

§ 801. On the form *-dra* see *-tra*, *-bra* § 791 above.

29. Av. *-na*, (*-una*) = Skt. *-na*, (*-una*), Whitney, § 1177.

§ 802 The suffix *-na* is used (1) in making a few past-passive participles equivalent to those in *-ta*. It is

also employed (2) in forming some abstract nouns and likewise adjectives whose verbal character is easily recognized. The root is generally not strengthened.

(1) Passive Participle in *-na*. Examples of this formation have been given at § 713 above.—

(2) Noun. Av. *frašna*- m 'question' = Skt. *praśná*:- Av. *yasna*- m. 'sacrifice' = Skt. *yajná*:- Av. *hafna*- m. 'sleep' = Skt. *svápnā*:- Av. *par'na*- n. m. 'wing' = Skt. *parná*:- Av. *haēnā*- f. 'army' = Skt. *śēnā*:- Adjective. Av. *magna*- 'naked' = Skt. *nagnā*:- Av. *kamna*- 'few'. See also § 713.

§ 803 The suffix form Av. *-una* = Skt. *-una* (Whitney, § 1177 c), doubtless of secondary origin, is distinguishable in a few words. Av. *ta^u-runa*- 'young' = Skt. *táruṇa*-, Av. *a^u-runa*- 'fiery' = Skt. *aruṇā*-.

30 Av. *-nah* = Skt. *-nas* (Whitney, § 1152).

§ 804 The suffix *-nah* is perhaps somewhat more common in Av than in Sanskrit. It forms neuter abstracts. Radical *i*, *u* are strengthened before it, *a* remains unchanged. Examples are

Av. *raēñnah*- n 'possession' = Skt. *rēknaś*:- Av. *wa^anah*- n. 'splendor', Av. *draonah*- 'offering' = Skt. *dráviṇas*-, Av. *par'nah*- n (in *par'nanahunīsm*) 'fulness' = Skt. *páriṇas*-, Av. *rafnah*- n. 'help, comfort'.

31 Av. *-ni* = Skt. *-ni* (Whitney, § 1158).

§ 805 With this suffix, as in Skt, are made a small number of nouns and adjectives. Strengthening of the root occurs. Examples are

Av. *varñni*- m and adj 'virile, male' = Skt. *vṛṣṇi*-, Av. *sraoni*- f 'hip' = Skt. *śróṇi*-, Av. *fjaoni*- f 'fatness'.

32. Av. *-nu*, (*-ñnu*) = Skt. *-nu*, (*-ñnu*), Whitney, §§ 1162, 1194.

§ 806 With the suffix *-nu*, as in Skt, a small number of nouns or adjectives are made. Examples are

Av. *bānu*- m. 'light, ray' = Skt. *bhānū*-, Av. *gar'nu*- m. 'itch' = Skt. *gṛdhnū*-, Av. *tafnu*- m 'fever' = Skt. *tapnū*:- Av. *daēnu*- f. 'female, cow' = Skt. *dhenū*:-

§ 807. The suffix Av. *-ñnu* = Skt. *-ñnu* (Whitney, § 1194) is likewise quotable. e. g. Av. *raoññnu*- m 'light, brightness' = Skt. *rōc'ñmū*-, Av. *pasnu*- f. 'dust', cf. Skt. *pāśū*.

33. Av. *-ma* = Skt. *-ma* (Whitney, § 1166)

§ 808. With this suffix a considerable number of derivatives are made, they are adjectives and nouns. The nouns are chiefly masculine. The root is often strengthened. Examples are

Noun. Av. *haoma-* m. 'haoma' = Skt. *sōma-*; Av. *aēšma-* m. 'fury', Av. *urūma-* m. 'growth' — Av. *garəma-* n. 'heat' = Skt. *gharmá-*. — Adjective Av. *əbāma* 'shining' = Skt. *bhāma-*, Av. *tahma-* 'strong, swift', Av. *garəma-* 'hot' = Skt. *gharmá-*.

34. Av. *-man* = Skt. *-man* (Whitney, § 1168)

§ 809. The suffix *-man* in Av., as in Skt., forms a number of derivative action-nouns; most of these are neuter, a few are masculine. The root generally shows the guṇa-strengthening. Examples are.

Noun Av. *asman-* m. 'stone, heaven' = Skt. *ásman-*, Av. *rasman-* m. 'column, rank' — Av. *nāman-*, *nqman-* n. 'name' = Skt. *nāman-*, Av. *vaēsmān-* 'dwelling' (in *vaēsmān-da* Yt 10 86) = Skt. *vāśman-*, Av. *taohman-* n. 'seed' = Skt. *tōkman-*, Av. *barəsmān-* n. 'harsom'

35. Av. *-mi* = Skt. *-mi* (Whitney, § 1167).

§ 810. This suffix, as in Skt., is found in a very few masculine and feminine nouns. Examples are

Av. *varəmi-* m. 'wave, billow' = Skt. *ūrmi-*, Av. *dqmi-* m. 'creator' Ys. 31.8, Av. *əzāmi-* m. 'birth' = Skt. *jāmi-*. — Av. *bāmi-* f. 'earth' = Skt. *bhāmi-*, *bhāmī-*.

36. Av. *-mna*, *-mana* = Skt. *-māna* (Whitney, § 1174)

§ 811. This suffix is used in forming the middle (passive) participles of the different systems. It has been discussed above, § 709 etc. Furthermore on Av. *-mna*, *-mana* (Gk. *-μενος*) opp. to Skt. *-māna*, see § 18 Note 2.

37. Av. *-ya* = Skt. *-ya* (Whitney, § 1213).

§ 812. This suffix is used in making the Gerundive (fut. pass. ptcpl. § 716) and also verbal adjectives; likewise a few nouns. It is sometimes difficult, in Av. as in Skt., to distinguish the primary from the secondary deri-

vatives made with this suffix. The root is usually weak. The corresponding feminine form is *-yā*. Examples are:

Gerundive and Adjective (cf also § 716) Av *iṣya-* 'desirable' = Skt. *īśya*, Av. *jīvyā-* 'living, fresh' = Skt. *jīvyā-*, Av. *maīrya-* 'deadly', Av. *kaīhya-* 'true' = Skt. *satyū-*, Av. *maīdya-* 'middle' = Skt. *mādhya-*.—Noun Av. *hahya-* n. 'grain' = Skt. *sasyā-*, Av. *aīhyā-* fem. 'beam', cf. Lat. *antae*.

38. Av. *-yah, (-iṣṭa)* = Skt. *-īyas, (-iṣṭha)*, Whitney, § 1184.

§ 813 These suffixes are used respectively to form the comparative and superlative degree of a number of old adjectives. The form *-iṣṭa* is perhaps more strictly secondary, but as both forms are practically added directly to the crude stem (§ 365) it is more convenient to keep both together under the head of primary derivation. For examples, see § 365.

39. Av. *-yu* = Skt. *-yu* (Whitney, § 1165).

§ 814. This suffix is attached in forming a very few nouns. The root remains unstrengthened before it. Examples are

Noun. Av. *maīnyu-* m. 'spirit', cf. Skt. *manýū-*; Av. *māīhyu-* m. 'death' (*√mar-* + *t* as in Skt) = Skt. *mṛtyū-*, Av. *daīhyu-* *daīphu-* fem. 'country', cf. Skt. *dāsyu-*.

40. Av. *-ra* = Skt. *-ra* (Whitney, § 1188).

§ 815. This suffix is common, in Av. as in Skt.; numerous adjectives are formed by it; these adjectives may also be used as nouns of all three genders. The root is usually weak. Examples are.

Noun. Av. *vazra-* m. 'club' = Skt. *vájra-*, Av. *cahra-* n. 'wheel' = Skt. *cakrá-*, Av. *hurā-* f. 'a drink' = Skt. *súrā-*.—Adjective. Av. *ugra-* 'mighty' = Skt. *ugrá-*, Av. *apra-* 'bright' = Skt. *atrá-*, Av. *suhra-* 'red' = Skt. *sukrá-*, Av. *gufra-* 'deep'.

§ 816. The form Av. *-ura* = Skt. *-ura* (Whitney, § 1188 f) used apparently as a primary suffix has sporadic traces. Av. *razura-* m. f. 'forest'. Perhaps also *arəzūra-* n. nomen propr. Mt. Demāvand (*-ūra*).

41. Av. *-ri* = Skt. *-ri* (Whitney, § 1191)

§ 817 This suffix is found in a very few derivatives. Examples are. Av. *būri-* f. 'abundance', cf. Skt. *bhūri-*, Av. *tjri-* m. nomen propr.

42. Av. *-ru* = Skt. *-ru* (Whitney, § 1192).

§ 818. This suffix occurs in a very few words. Noun and adjective examples are quotable.

Noun. Av. *asru-* n 'tear' = Skt. *áru-*.—Adjective. Av. *van̄dru-* 'desiring'. Uncertain *amru-*, *camru-*.

43. Av. *-va* (*-d̄wa*, *-spa*) = Skt. *-va* (Whitney, § 1190).

§ 819. With this suffix are formed a few derivative adjectives and nouns. The root generally appears in its weak form. The suffix is sometimes disguised in **spa*, **d̄wa* §§ 96, 97. The corresponding feminine form is *-vā*.

Noun. Av. *saurva-* m. nomen propr., cf. Skt. *śarvā-*; Av. *aspa-* m. 'horse' (§ 97) = Skt. *átva-*, Av. *avhvā-* f. 'soul'; Av. *gadwā-* f. 'bitch'.—Adjective. Av. *haurva-* 'whole' = Skt. *sárva-*; Av. *hr̥aod̄wa-* 'hard', Av. *vr̥d̄wa-* 'high, arduous' = Skt. *ūrdhvā-*, Av. *aurva-* 'speedy'.

44. Av. *-van* (*-p̄wan*) = Skt. *-van* (Whitney, § 1169).

§ 820. The suffix *-van* is comparatively rare in Avesta. It forms derivative nouns and adjectives. The root remains unstrengthened. A *t* is added, as in Skt., to roots ending in a short vowel, including *-ar*; this gives rise to the form *-p̄wan* § 94. Examples are.

Noun. GYAv. *advan-*, *ad̄wan-* m. 'way' = Skt. *ád̄hvan-*; Av. *kr̥p̄wan-* m. 'doer' (*√kar-* + *t*, see just above) = Skt. *kṛtvān-*; Av. *kar̄tvan-* f. n. 'clime, zone'.—Adjective. Av. *isvan-* 'able, potent' (*√is-*). With reduplication Av. *yōip̄wan-* 'active' (i. e. *ya-* + *it-van* fr. *√yat-*).

45. Av. *-vant* (*-p̄vant*) = Skt. *-vant* (Whitney, § 1233 g).

§ 821. The ending *-vant* as primary suffix occurs in a few words, chiefly verbal adjectives. Some of these derivatives bear resemblance to an *ant*-participle of Cl. 8. As above (§ 820), a *t* is added after a root ending in a short vowel, including *-ar*; this gives rise to the form *-p̄vant* § 94. The weak form of the root is the rule. The suffix *-vant* sometimes seems to add the force of possession as it does when secondary. Examples are:

Av. *aurvant-* adj. and noun 'swift, courser' = Skt. *árvant-*; Av. *srunvant-* 'audible'; Av. *br̥zvant-* 'advantageous' (§ 31), Av. *vivāhvant-* m. nomen propr. = Skt. *vivārvant-*; Av. *star̄p̄vant-* 'levelling' (*√star-* + *t*, see above), Av. *vibr̄p̄vant-* 'divided, having pauses' (*√bar-* + *t* added).

46. Av. *-vah* (*-vānh-, -uš*) = Skt. *-vas* (*-vās-, -us*), Whitney, § 1173.

§ 822 With the suffix *-vah* (*-vānh* str., *-uš* wk.) is made the perfect active participle. The root is reduplicated except in a few words which make the perfect without reduplication. For examples, see § 348 seq.

47. Av. *-var* (*-vara*) = Skt. *-vara* (Whitney, § 1171).

§ 823. With the suffix *-van* (*-vara*) are made a considerable number of neuter nouns. They commonly show a parallel stem with suffix *-van* (§ 820). The form *-vara* arises by transfer to the *a*-declension. Examples are—

Av. *karṣvar-* n f. beside *karṣvan-* 'clime, zone', Av. *zafar-* (i. e. **zap-var* § 95) n beside *zafan-* 'jaw', Av. *baṣvar-* n beside *baṣvan-* 'mynad'. So *miṣwara-* n (*-vara*) beside *miṣwan-* 'pair'. Observe Av. *sruvara-* (for *sruvara-* § 68) 'horned, Sruvara'.

B. Secondary Derivatives.

(Cf. Whitney, *Skt. Gram.* § 1202 seq.)

§ 824. The so-called Secondary Suffixes are those which are added to make new derivatives from primary derivatives or words which already show a suffix. The forms thus arising are termed Secondary Derivatives. The great majority of them are adjectives, but often they are nouns.

§ 825. Form of the Stem. In assuming the secondary suffix the stem, though it is already prepared, may still undergo other changes in form.

(a) Final *-a* of a stem disappears before suffixes beginning with a vowel or *y*.

(b) Final *-i, -u* of a stem are generally strengthened before suffixes beginning with a vowel, though *u*, as in Skt., sometimes remains unchanged, cf. Whitney, *Skt. Gram.* § 1203 a, b.

(c) Final *-an* of the stem appears as *-an, -n*, depending chiefly upon the difficulty of pronunciation (cf. Whitney, § 1203 c): Av. *barsmānya-* 'relating to the barsom', *vyāḥaṇya-* 'ruling in the council', Av. *vārp̄rajm-* 'victorious' (from *an*-stem), cf. Skt. *vār-traghna-*.

(d) The initial syllable of the stem receives the *vrddhi*-strengthening in secondary derivation less often in Av. than in Skt., cf. Whitney, § 1204. Examples of *vrddhi* (cf. § 60) are Av. *āhurī-* 'of the Ahurian', cf. Skt. *āsuri-*, Av. *māzdayasni-* 'belonging to the worship of Mazda', Av. *gāvya-* beside *gaoya-* 'belonging to the cow', opp. Skt. *gāvya-* (§ 60 Note d), Av. *hāvam-* 'relating to Havana', Av. *ārītya-* 'belonging to a spear'. For *guna*-forms, see above § 60 Note c.

The Principal Secondary Suffixes.

(Cf. Whitney, *Skt. Gram.* § 1207)

§ 826. A list of the principal secondary suffixes may here be given in connection with the Sanskrit, see Whitney, *Skt. Gram.* § 1207.

1 -a	11 -u	21 -na
2 -aēna (-aēni, -aēni)	12 -ka (-aka, -ika)	22 -ma
3 -aona	13 -ta	23 -man (-mana, -mna)
4 -an	14 -tara, -tama	24 -niqnt
5 -ana (-āna, -āni)	15 -lāt	25 -ya'
6 -aṇc	16 -ti	26 -ra
7 -i	17 -ḥa (-ān)	27 -va
8 -in	18 -ḥya	28 -van
9 -ina	19 -ḥwa	29 -vana
10 -ī	20 -ḥwana	30 -vaṇt

A few other Secondary Suffixes.

§ 827. A few other secondary suffixes occur sporadically and may for convenience be mentioned here.

Suffix Av. *-īva* in numerals, *prīīva-* 'a third', *capruīva-* 'a fourth', *pautaukva-* 'a fifth' Ys 19 7. Also Av. *-sa* = Skt. *-sa* (Whitney, § 1229), Av. *navasa-*, *iśasa-*, *aīśasa-*.

1. Av. *-a* = Skt. *-a* (Whitney, § 1208).

§ 828. This suffix, in Av. as in Skt., is very common. It forms secondary derivatives from nouns or from adjectives. The derivatives thus made are chiefly adjectives denoting 'relating to', 'of', 'with'; but there are also numerous nouns, including patronymics.

The secondary *a* is especially common in compound words, transferring the whole compound to the *a*-declen-

sion; the treatment of that, however, does not really belong here. Examples of *a* as secondary suffix are.

Noun. Av. *haozāpwa*- n. 'the goodly company'; Av. *ayanha*- m. n. 'iron' Ys. 11.7 = Skt. *āyasá-*; Av. *narava*- m. 'descendant of Naru' (patronym.).—Adjective. Av. *təmanha*- 'dark' = Skt. *tāmasa-* (w *vṛddhi*); Av. *uṣa-sm-a* 'upon the earth' (*z'm-*) § 836.

Note Final *-i*, *-u* of the primitive generally, but not always, appear as *-ay-*, *-av-* before this suffix Thus, Av. *kāvaya*- 'kingly' (*kavi-*) = Skt. *kāvya-*, Av. *darzja.aršlaya*- 'long-speared', Av. *ma'nyava*- 'spiritual' (*ma'nyu-*). But simple *y*, *v* in *staomya*- (fr *staomi-*), *haozāpwa*- (fr. *huzantū-*) above § 828

2 Av. *-aēna* (*-aēni*, *-aini*) = Skt. *-ēna* (Whitney, § 1223 e)

§ 829 This suffix in Av makes adjectives of material, of Skt. *sāmidhēnā-*, Whitney, § 1223 e The form *-aēni* is found beside it in the same adjectives, the sporadic *-aini* appears to be a mere variation of the latter, cf § 193 Note 2. Examples are

Av *ayanhaēna*-, *ayanhaēni*- 'made of iron', Av. *aršzataēna*-, *aēni*- 'of silver'; Av *zaranaēna*-, *aēni*- 'golden'; Av *ḁawraim*- 'of beaver-skin'.

3. Av. *-aona*, cf Skt. *-ana*.

§ 830. This suffix (perhaps primitive *u*-stem + *ana* § 832) occurs in Av. *praētaona*- m. 'Thraetaona' = Skt *trāitānā-*, Av *aršjaona*- m. nomen propr Yt. 13 117 (? cf. Skt *arhana*- n.), Av. *pitaona*- m nomen propr. Perhaps also in Av *maršaona*- adj 'deadly'.

4. Av. *-an* (cf. Skt. *-in*).

§ 831. This derivative suffix forming secondary nouns and adjectives occurs in a few words It corresponds in part to the Skt. suffix *-in*. A final stem vowel disappears before it. Examples are

Noun. Av. *maqbran*- m 'prophet', cf. Skt. *mantrin*-, Av. *hāvanan*- m. nomen propr—Adjective Av. *puṣbran*- 'having a son', cf. Skt. *putrin*-, Av. *višan*- 'possessing a house'.

5. Av. *-ana* (*-āna*, *-ānī*) = Skt. *-ana* (*-āna*, *-ānī*), Whitney, §§ 1175 a, 1223 a, b.

§ 832. This suffix is a patronymic and is found chiefly in proper nouns and adjectives. Before *-ana* a final stem vowel *a* may be dropped, or it may coalesce with the

ending, thus giving *-āna*. A final *i* is strengthened before *-ana*. The form *-ānī* (*-ānī*) seems to be a corresponding feminine. The initial syllable is not always strengthened. Examples are:

Noun Av *jāmāspāna-* m. 'son of Jamaspa', Av. *gaorayāna-* m. 'son of Gaori' Yt 13.118, — Av. *vāhrīlāna-* m. 'Hyrcania', Av. *ahurānī-* f. 'daughter of Ahura'. — Adjective Av *hačačaspāna-* 'descended from Haecataspa', Av *ābwyāna-*, *ābwyānī-* 'belonging to the Athwyas' (Skt *āptyā-*)

6. Av *-aŋc*, *-ac* = Skt *-aṅc*, *-ac* (Whitney, § 407 seq.).

§ 833 The ending Av. *-aŋc*, *-ac* (of verbal origin) is combined with prepositions and some other words to make a few derivative adjectives. It may practically be regarded as a secondary suffix. See § 287 above.

Av *paŋvvaŋc* 'advancing' (§ 287 above), Av *fraŋc-*, *fiac-* 'forward' = Skt. *prāṇc-*, *prāc-*, Av. *nyaŋc-* 'downward' = Skt *nyāṇc-*, Av. *višvaŋc-* 'on all sides' = Skt *viśvaṇc-*.

7. Av. *-i* = Skt. *-i* (Whitney, § 1221).

§ 834. With this suffix are made some derivative adjectives and substantives chiefly patronymic. They are formed from noun-stems in *-a*; and most of the examples show the *vṛddhi*-strengthening.

Noun. Av *hāvani-* m. nomen propr. (cf. Av. *havana-* = Skt. *sāvana-*), Av *uzdažzi-* m. beside *uzdažza-* 'heap', Av. *hvaŋhvzi-* m. 'blessedness' Ys 53.1. — Adjective. Av. *āhuiri-* 'of the Ahurian' (§ 60), cf. Skt. *āsuri-*, Av *māzdayasni-* 'Mazdayasnian' (fr. *māzdayasna-*), Av. *vārəpražni-* 'victorious', cf. Skt. *vārtraghna-*; Av. *zūra-
puštri-* 'of Zarathushtra', Av. *raji-* 'belonging to Ragha' (*raja-*).

8. Av. *-in* = Skt. *-in* (Whitney, § 1230).

§ 835. The suffix *-in* is used as a secondary ending in Av, as in Skt., in forming possessive adjectives. They are not numerous. A final vowel disappears before the suffix. Examples are:

Av. *parənin-* adj. 'having a feather' (*parəna-*) Yt. 14.38 = Skt *parṇin-*, Av. *myezdin-* 'having offering' Yt. 13.64, Av. *drujin-* 'possessed of a devil' (*druj-*) Yt. 4.7.

9. Av. *-ina* = Skt. *-ina* (Whitney, § 1209 c).

§ 836 A secondary suffix *-ina* (apparently an *a*-inflection of *-in*) may be assumed for a few nouns and adjectives. As examples.

Noun Av. *raṣiṣwina*- m. nomen propr.; Av. *uṣahina*- m. nomen propr. — Adjective. Av. *vacahina*- 'consisting of a word, verbal' Vd. 4.2 Similarly the ending *-ini* in Av. *maṣṣini*- 'belonging to sheep' (fr. *maṣṣi*-).

10. Av. *-ī* = Skt *-ī* (cf. Whitney, § 1156 a)

§ 837. The primary derivatives in *-ī* have been treated above, one or two words however seem to show a more distinctive secondary origin, e. g. Av. *nāīrī*- f. 'woman' (observe *vrddhi*) = Skt *nārī*-.

11. Av. *u*.

§ 838. The suffix *u*, used in forming secondary derivatives, is to be recognized in one or two instances Noun. Av. *hajdahū*- m. 'satisfaction, fill' Ys. 52.9.

12. Av. *-ka* (*-aka*, *-ika*) = Skt. *-ka* (*-aka*, *-ika*), Whitney, § 1222 seq.

§ 839. With the suffix *-ka* are made a number of nouns and adjectives. The forms in *-aka*, *-āka*, *-ika* may conveniently grouped with it, cf. Whitney, §§ 1186 c, 1181 d. The corresponding feminine is *-kā*. As examples:

Noun. Av. *araska*- m. 'disorder', Av. *pasuka*- m. 'cattle, beast', Av. *draṣṣaka*- m. 'banner' (in *draṣṣakavan*-); Av. *daḥāka*- m. nomen propr; Av. *majyāka*- m. 'man', — Av. *marāḍika*- n. 'mercy' (cf. Whitney, § 1186 c) = Skt. *mṛdika*-, Av. *anika*- m. n. 'face' = Skt. *ānika*-, — Av. *nāīrikā*- f. 'woman', Av. *paīrikā*- f. 'fairy, Peri'. — Adjective. Av. *karvika*- 'trifling', Av. *kutaka*- 'small'. Pronominal adj. Av. *ahmāka*- 'ours' = Skt. *asmāka*-; Av. *hīmāka*- 'your' = Skt. *yuṣmāka*-, cf. Whitney, § 1222 c.

13. Av. *-īa* = Skt. *-īa* (Whitney, § 1245 e).

§ 840. This ending as secondary suffix occurs in a few words, adjectival and substantival. Examples are:

Noun. Av. *prīta*- m. 'Thrita', cf. Skt. *trīṭā*-; Av. *buṣṣyastā*- f. 'Bushyansta'. — Adjective. Av. *aṣṣavasta*- adj. 'righteous', m. 'righteousness', Av. *paīrīta*- 'winged'.

14. Av. *-lara*, *-tama* = Skt. *-lara*, *-tama* (Whitney, § 1242).

§ 841. These suffixes are used respectively in forming the comparative and superlative degree of adjectives, the latter also in the ordinals *vīṣqstama*-, *satōtama*-, *ha*-

savrōtama-. The treatment of the stem-final before these endings has already been given. Examples, see §§ 364, 374.

15. Av. *-tāt* = Skt. *-tāt* (Whitney, §§ 1238, 383 k).

§ 842. This suffix makes feminine abstracts. Its independent origin is shown, for example, in Av. *yavaēca tā'te* beside *yavaētā'taēca* Ys 62.6, Yt 13.50, cf § 893. Examples:

Av *uparatāt-* f 'supremacy' = Skt *uparātāt-*, Av *haurvatāt-* f. 'completeness, Salvation' = Skt *sarvātāt-*. Likewise others.

16 Av. *-ti* = Skt *-ti* (Whitney, § 1157 h)

§ 843. The suffix *-ti* appears as secondary ending in a few words, the most important of these are the numerals. Examples are

, Av. *panwar'ti-* f 'bow' (cf *panvar-*), Av *hšvašti-* 'sixty' = Skt *ṣaṣti-*, Av *haptāt'ti-* 'seventy' = Skt. *saptatī-*; Av *navat'ti-* 'ninety' = Skt. *navatī-*, see § 366 above.

17 Av *-pa (-da)* = Skt. *-tha* (Whitney, § 1242 d).

§ 844 The secondary suffix *-pa* is to be sought in one or two numeral and pronominal words. As examples Av *haptapa-* 'seventh' = Skt *saptāttha-*, Av. *puḥḍa-* 'fifth', cf. Skt *pañc-a-tha-*, —Av. *avaḥpa-* 'thus, so'.

18. Av. *-pya* = Skt. *-tya* (Whitney, § 1245 b).

§ 845 This suffix in Av, as in Skt, makes one or two derivative adjectives from prepositions and adverbs. As instances. Av. *a'wip̄ya-* 'away, distant', Av *pascaḥpya-* 'behind'.

19 Av. *-pwa* = Skt *-tva* (Whitney, § 1239).

§ 846. With this suffix, as in Skt, a few neuter nouns denoting 'condition', 'state' are formed from adjectives and nouns. Examples

Av. *anhuḥpwa-* n. 'lordship', Av *ratuḥpwa-* n. 'mastership', Av. *vanhuḥpwa-* n. 'good deed' = Skt *vasutvá-*.

20 Av. *-pwana* = Skt *-tvana* (Whitney, § 1240)

§ 847 This suffix is hardly more than an extension of the preceding, which it resembles in meaning. A quotable example is the abstract noun, Av. *nā'rīpwana-* n 'marriage', cf Skt *patutvanā-*, Whitney, § 1240

21 Av. *-na* = Skt. *-na* (Whitney, § 1223 g)

§ 848 With this suffix a very few secondary derivatives are formed. Examples are:

Noun. Av. *ahuna*-m. 'the Ahuna formula' — Adjective. Av. *hayaṇa*- 'belonging to a well' Yt. 62, Av. *zrayana*- 'of the sea'; Av. *vahmana*- 'praiseworthy', Av. *āryana*- 'Aryan'

22. Av. *-ma* = Skt. *-ma* (Whitney, § 1224 b).

§ 849. With *-ma* as secondary suffix are made a few superlatives from prepositions, a few ordinal numerals, a small number of adjectives from nouns, and one or two derivative substantives likewise. Examples are:

Noun. Av. *spītāma*-, *spītama*- m 'Spitama'. — Adjective. Av. *apāma*- 'last' = Skt. *apamā*-, Av. *upāma*- 'highest' = Skt. *upamā*-, — Av. *fratāma*- 'first' = Skt. *pīathamā*- (Whitney, § 487 h), Av. *nāuma*- 'ninth' (§§ 64, 374) = Skt. *navamā*-, — Av. *dahyuma*- 'belonging to the country' (*dahyu*-), Av. *zantuma*- 'belonging to the tribe'.

23. Av. *-man* (*-mana*, *-mna*) = Skt. *-man* (*-mna*), Whitney, §§ 1168 i, 1224 c

§ 850. A very few words show the suffix *-man*, or its variations *-mana*, *-mna*. The examples are

Noun. Av. *āryaman*- m 'connection, family, Aryan', cf. Skt. *aryamān*-. — Adjective Av. *yātumana*- 'relating to a sorcerer', Av. *zaranumna*- 'angered' Yt. 10.47

24. Av. *-mañt* = Skt. *-mant* (Whitney, § 1235)

§ 851. The secondary suffix *-mañt*, like *-vant* below, is used in making a number of possessive adjectives from noun-stems. The noun-stems with which it is used, as in Skt., are chiefly *u*-stems. Examples are.

Av. *hṛatumant*- 'having wisdom' = Skt. *krátumant*-,
Av. *gaomant*- 'having milk, flesh' = Skt. *gōmant*-,
Av. *madumant*- 'rich in sweets' = Skt. *mādhumant*-,
— Av. *ar̥pamant*- 'right, true to fact' (from *a*-stem),
— Av. *afrašimant*- 'not progressing' (fr *i*-stem).

25. Av. *-ya* (*-aya*) = Skt. *-ya* (*-īya*, *-īya*), Whitney, §§ 1210, 1214, 1215.

§ 852. The suffix *-ya* corresponds to Skt. *-ya*, *-īya* (§ 68, 1), and forms a large number of secondary deriva-

tives. These are chiefly adjectives; less often they are nouns. The *vṛddhi*-strengthening which is often found in Skt. (Whitney, § 1211) is almost wanting in Avesta. The feminine form is *-yā*.

Before this suffix, the stems in *-a*, *-ā*, drop their final vowel; the stems ending in *-u* retain the *u* unchanged, unless it unites with a preceding *t* into *pw*, § 94.

A few forms in *-aya* occur, either by retention of stem-*a*, or by extension (§ 68 Note 3), compare Skt. *-iya*, Whitney, § 1214. Examples of *-ya* are:

Noun. Av. *aīp̥rya-* m. 'pupil', Av. *nāvhaīp̥ya-* n. nomen propr., cf. Skt. *nāsalya-*; Av. *vāstrya-* adj. 'farming', m. 'farmer', — Av. *anhuṇyā-* f. 'lordship'. — Adjective. From *a*-stem. Av. *āhūrya-* 'lordly' (observe *vṛddhi* fr. *ahura-*) Yt 13.82, 14.39. Av. *agrya-* 'topmost' = Skt. *āgrya-*, *agryā-*; Av. *haomya-* 'relating to haoma' = Skt. *sōmyā-*; Av. *h̥ap̥rya-* 'kingly' = Skt. *kṣatriya-*; Av. *yesnya-* 'revered' = Skt. *yajñīya-*. — From *ā*-stem. Av. *haṇnya-* 'belonging to an army' = Skt. *sēnya-*, Av. *gaṇp̥ya-* 'material, earthly'. — From *u*-stem. Av. *raḥvya-* 'reasonable', cf. Skt. *ṛtviya-*; Av. *poṛvrya-* 'first' = Skt. *purvā-*; so Av. *gaoya-*, *gōvya-* 'belonging to the cow' = Skt. *gāvya-*. — From consonant stem: Av. *vīrya-* 'of the clan' = Skt. *viśyā-*.

Note Observe the few forms that show *-aya* as remarked upon just above § 852 c. Examples are. Noun. Av. *zarīdaya-* n. 'heart' = Skt. *hṛdaya-*; Av. *zarēmaya-* adj. 'green', n. 'verdure', cf. Skt. *harmyā-*. — Adjective. Av. *aspaya-* (acc. *aspaēm*) 'belonging to a horse' = Skt. *āsvya-*; Av. *nāvaya-* 'flowing, navigable' = Skt. *nāvyā-*, cf. § 68 Note 3.

26. Av. *-ra* = Skt. *-ra* (Whitney, §§ 1226, 474).

§ 853. This suffix occurs in a very few words, chiefly pronominal derivatives. Examples are:

Av. *aḍara-* adj. 'under, lower' = Skt. *ādharma-*; Av. *āpara-* adj. 'later, behind' = Skt. *āpara-*; Av. *upara-* adj. 'further, above' = Skt. *ūpara-*. Probably Av. *hazawra-* adj. and n. 'thousand' = Skt. *sahasra-*. Observe Av. *ahura-* m. 'lord, Ahura' = Skt. *āsura-*.

27. Av. *-va*, (*-vya*) = Skt. *-va*, (*-vya*), Whitney, § 1228.

§ 854 The ending *-va* as secondary suffix occurs in a very few adjectives. These must be distinguished from orig *u*-adjectives transferred to the *a*-inflection. Examples of *-va* as secondary suffix are:

Av *ajrava-* 'belonging to the head' (*ajra-*), Av. *bānava-* 'belonging to the tail' (*bana-* § 185)

Note. The suffix Av *-vya* = Skt *-vya* (Whitney, § 1228 c) is disguised in one or two words, names of kindred. Av. *biātūrya-* m. 'uncle' § 191, cf Skt. *bhrātṛvya-*.

28. Av. *-van*, (f. *-va'rī*) = Skt. *-van*, (f. *-varī*), Whitney, § 1234.

§ 855. A few secondary derivatives are made with the suffix *-van*. They show also a corresponding feminine *-va'rī*. Examples are:

Av *aṣavan-* adj. m, *aṣava'rī-* (beside *aṣaonī-*) adj f. 'righteous' = Skt *ṛtavan-* (f. *-varī*), Av. *āpravan-* m 'priest' = Skt *dtharvan-*, Av *haplō karṣvan-* n. 'seven karshvars', Av. *haplō.karṣva'rī-* 'belonging to the seven karshvars'.

29. Av. *-vana* = Skt. *-vana* (Whitney, § 1245 l).

§ 856. This suffix arises apparently by transfer of the preceding *-van* to the *a*-inflection. It bears also a relation to *-var* § 337 It is to be recognized in a couple of instances Av *āfrivana-* n. 'blessing', Av *panvana-* m. 'bow', Av. *hṣpravana-* adj. 'splendid'.

30. Av. *-vaṇt* = Skt *-vant* (Whitney, § 1233).

§ 857. The suffix *-vaṇt* is closely akin to the suffix *-maṇt*, and like the latter it is used in making a large number of possessive adjectives from nouns. The suffix *-vaṇt* is used with *a*-, *i*- and consonant stems, *-maṇt* being employed chiefly with *u*-stems as noted above § 251. Examples are numerous:

From *a*-stem: Av. *amavaṇt-* adj. 'strong' = Skt. *āmavant-*; Av. *puṣravaṇt-* 'having a son' = Skt. *pu-travānt-*; Av. *haomavaṇt-* 'having haoma' = Skt *sōma-vant-*.—From *i*-stem: Av *frazavṇtivant-* 'having offspring'; Av. *nārivant-* 'having a wife'; Av. *raēvaṇt-* 'radiant' = Skt. *rēvānt-* —From consonant stem. Av. *aojanhvant-*, *aojōnhvant-* 'mighty' Ys. 57.11, Ys. 31.4 = Skt. *ōjasvant-*, Av. *tṣmanhvant-* 'dark' = Skt. *tā-masvant-*, Av *paēmaṇt-* 'with milk' (*paēman-*), Av. *arṣnavant-* 'possessing a stallion' (*arṣan-*).

Note 1. A trace of the lengthening of the final vowel before *-vant* (cf. Whitney, § 1233 d) is to be found in Av. *zatrinyāvant-* 'producing verdure' Yt 7 5, cf. Skt. *vr̥ṣṇyāvant-*. So Av. *yuṣṇmāvant-*, *ḥṣmāvant-*.

Note 2. A few words, chiefly pronominal derivatives in *-vant*, have the meaning 'like to', 'resembling', cf. Whitney, *Skt. Gram* § 1233 f. Examples are Av. *mavant-* 'like me' = Skt. *māvant-*, Av. *puvāvant-* 'like thee, your Grace' = Skt. *tvāvant-*. So also Av. *visatuvant-* 'twenty-fold', Av. *satavant-* 'hundred-fold', § 376

FORMATION OF COMPOUND STEMS.

§ 858. **General Remark.** Compounds, Verbal and Nominal, occur in Avesta as in Sanskrit, but in Av. since most words are written separately in the MSS. and each is followed by a point, the compounds are not always so easily recognized as in Skt., nor are the rules of Sandhi so rigorously carried out

Verbal Composition has been sufficiently treated above, § 749 seq ; it is necessary here to take up only the Noun-Compounds.

Note. In printed texts the compounds are differently marked in different editions, Geldner's Avesta has the compound united in printing and retains the separating point (.), Westergaard likewise but a small dash (-) is used, Spiegel's edition does not designate the compounds

NOUN-COMPOSITION.

§ 859. Noun-compounds have either a substantival or an adjectival force. They consist usually of two members, more rarely of three (§ 894), e. g. *drva-aša-cīpra* 'the sound offspring of righteousness' The members which enter into composition may be nouns, adjectives, or indeclinables, or they may be parts of a verb, either radical or participial. The final member of the compound receives the inflection. The first member is subject to some modification in form, generally assuming the weak grade.

§ 860. Examples of different combinations, nouns, adjectives, etc., entering into composition are:

Av *vīspa'ti* (subst. + subst.) m. 'lord of the clan' = Skt. *viśpātī-*;
 Av. *darəjō bāzu-* (adj. + subst.) adj. 'longimanus' = Skt. *dirgha-*
bāhu-, Av. *vīspō bāmya-* (adj. + adj.) adj. 'all-shining', Av. *hvaspa-*
 (indecl. + subst.) adj. 'well-horsed' = Skt. *śvāsva-*, Av. *raḥpəštā-*,
raḥpəštār- (subst. + rad.) m. 'warrior standing in chariot' = Skt.
rathēśthā-, Av. *māsrna'pīš-* (rad. + subst.) adj. 'having weapons
 laid down', Av. *starətō barəsmān-* (ptcpl. + subst.) adj. 'with out-
 spread barsom' Likewise some other combinations.

Union of the Members of Compounds.

a. Contraction and Hiatus.

§ 861. The rules of Sandhi for concurrent vowels and consonants are in great measure carried out, though sometimes they are disregarded. Hiatus, for example, is at times allowed to remain between concurrent vowels.

§ 862. Examples of the different methods of treatment of vowels are—

With Contraction or Resolution. Av. *a'urušāspa-* 'having white horses' (*a'uruša* + *aspa*), Av. *a'uuyāma-* 'over-mighty' (*a'wi* + *amo*), Av. *pa'tiyāsti-*, *pa'tiyasti-* (v.1 *pa'ti asti-*), *pa'thyesti-* 'repetition' (*pa'ti* + *as*) Ys. 53.3, Afr. 1.8, Vd. 22.13, so Av. *u'tiyaojana-* beside *u'ti aojana-* 'thus speaking', Av. *pa'tiyaošta* beside *pa'ti aošta* 'he answered', Av. *mazdaošta-* 'spoken by Mazda' (*əa* + *ušta*) Ys. 19.16. — With Hiatus. Av. *āsu.aspa-* 'swift-horsed' = Skt. *āśvāsva-*, GAv. *aḥprā.avah-* beside YAv. *aḥpravah-* 'manifestly aiding' Ys. 34.4, Ny. 3.10, Av. *həjvra.āšu-* 'having darting arrows'. See §§ 51, 52 above.

Note. In the Gāthās, as is shown by the metre, all contractions in compounds are to be resolved. See § 51 Note 2.

§ 863. Examples of consonant Sandhi in compounds are common. The following examples illustrate the interchange of voiced and voiceless § 74. Observe orig. *s*.

' Av. *duškarəta-* 'ill-done' = Skt. *duṣkṛtā-*; Av. *dušcəpra-* 'of evil seed', Av. *dužušta-* 'ill-spoken' = Skt. *duruklā-*, Av. *duždaēna-* 'of evil conscience', Av. *vavhazdāh-* 'giving what is best'.

b. Treatment of the prior Member.

§ 864. Owing to the tendency in Av. to write all words separately the connection between the parts of the

noun-compound is much looser than in Skt.; hence the frequent variations in the form of the prior member. Observe particularly that the first member often assumes the form identical with its nominative singular. The principal points may be presented in detail.

§ 865. Final *-a* of the stem may remain unchanged before consonants, but more often it appears as *-ō* like the nominative. Occasionally, though more rarely, it is lengthened. Examples are.

Av. *hazaurā.gaoṣa-*, *hazavrō.gaoṣa-*, *hazaurd.gaoṣa-* 'thousand-eared' Yt. 17.16, Yt. 10.91, Yt. 10.141 etc. So *hā-*, *hvā-* 'self' in composition, *hādāta-* 'self-governed', *hvāvasira-* 'self-clothed'.

Note. Observe that *a* when preceded by *h* may give *ya*, *yō*, *yā*, but sporadic traces of reduction (§ 67) are found, e. g. Av. *na're manah-* (*na'rya* + *m*) 'manly-minded' Ys. 9.11, beside *ha'pyā.dāta-* Yt. 11.3, *ha'pyā varz-*. Similarly traces of *u* for *va*, *vā* are found in Av. *var'dusma-* 'soft-earth' (*var'dva-*).

§ 866. Original *ā* of feminine stems may remain unchanged, but sometimes, like *a*, it becomes *-ō*. Examples are:

Av. *daēnā.vazah-* nomen propr. *daēnō dīsa-* m 'teacher of the law' (*daēnā-*), *urvarō.bažāsa-* adj. 'having the balm of plants' (*urvarā-*).

Note. Original *mā* (prohibitive) appears as *mā-* in composition in YAv. *makasviš mastri* 'no dwarf, no woman' et al. Yt. 5.92, GAv. *ma-važpa-* 'not failing' Ys. 41.1.

§ 867. Final *i*, *ī*, *u*, (*ū*) of a stem remain as a rule unchanged in the prior member of a compound, though *ī* usually appears for *i*. Examples are

Av. *zairi.gaona-* 'yellow-colored' (*zairi-*), *muṣti.masah-* 'large as the fist' (*muṣti-*), *nā'ri.anah-* 'seeking a wife' (*nā'ri-*).—Av. *ḍsu-ka'rya-* 'quickly working', *vouru.gaoyaoiti-* 'having wide pastures'.

Note 1. The *u*-stems occasionally show *-uṣ*, like the nominative singular. e. g. Av. *bāzuṣ.aojah-* 'strong-armed' (observe *-ṣ*), *nasuṣ.ava.brrta-* 'corpse-defiled'. Somewhat different is the *-ṣ* in Av. *ānuṣ.hac-* 'accompanying' (Skt. *ānusa-*), Av. *pasuṣ.haurva-* 'cattle-protecting', see above § 754, 2. Observe also YAv. *nasuspacya-* 'corpse-burning' (with *s* before *p*, § 754).

Note 2. Av. *gāu-*, *gao-* 'cow' appears in composition as *gao-*, *gava-*, *gavō-* (cf. Whitney, *Skt. Gram.* § 361 f) e. g. Av. *gaoyaoiti-* 'cow-pasture' = Skt. *gavyati-*, Av. *gavaṣiti-* 'abode of cows', Av. *gavō.stāna-* 'cow-stall' = Skt. *gōsthāna-*.

§ 868. Simple stems ending in *p* show forms identical with the nominative singular. Examples are:

Av. *afšcipra-* 'containing the seed of waters' (*ap-*), *awšdāta-* 'contained in the waters', *kīrššhvar-* 'corpse-eating' (*kāhrp-*).

§ 869. The *ant*-stems as a rule show the weak form *-aŋ* as final of a prior member. Sometimes, however, they show *-ō*, *-as*, like nominative, § 295. Examples are:

Av. *vaŋvaŋ.aspa-* 'having splendid horses', *varədaŋ.gəŋpa-* 'increasing the world'.—Av. *barō.zaōpra-* (observe *-ō*), beside *baraŋ.zaōpra-* (observe *-aŋ*) 'bearing the libation' Yt. 10.30, Yt. 10.126; *raŋvas.cipra-* 'of splendid family' (but cf. also § 151).

Note. Observe the form *th* instead of *t* in Av. *zarathuštra-* 'Zoroaster', *hamaspəmaždaya-* name of a season.

§ 870. The *an*-stems show *a* in composition as in Sanskrit (cf. Whitney, *Skt. Gram.* § 1315 a), or they appear as *-ō*. Examples are:

Av. *ašavaŋjan-* 'slaying the righteous' (*ašavan-*), *nəma.azbāiti-* 'invocation by name', *rāma.šayana-* 'having an abode of repose' (*rāman-*).—Beside Av. *rāmō.šiti-* 'abode of repose' (*rāman-*), *zrvō.dāta-* 'created in eternity' (*zrvan-*).

§ 871. The *ar*-stems naturally have anaptyctic (?) § 72, and form respectively *arə*, *arə*. As examples may be noted:

Av. *ayarə.bara-* 'day's journey', *hvarə.barəzah-* 'height of the sun',—*nərə.barəzah-* 'height of a man'. Observe commonly *ātarə.pāta-*, *ātarə.savah-*, *ātarə-* etc. Yt. 13.102, but *ātravahša-* name of priest Vsp. 3.6 etc

§ 872. The *ah*-stems may appear in their original form *-as* under certain circumstances (§ 110), but otherwise they become *-ō* as usual (§ 120). Examples are:

Av. *təmascipra-* 'containing the seed of darkness', *manaspaoīrya-* 'having the mind pre-eminent'.—Av. *ayō.ħaōda-* 'having a helmet of iron' (*ayah-*), *savō.gəŋpa-* 'useful to the world', *ħarənō.dāh-* 'glory-giving'.

Note 1. Observe *z* (§ 170) in Av. *vaxhazdāh-* 'giving what is better' Ys. 65.12. Remark also the weak form of *-vah* in Av. *yaŋtušgao-* nomen propr. Yt. 13.123, *vīduš.yasna-* 'knowing the Yasna'.

Note 2. Observe the peculiarity (*-ah* retained) in *mīpahvacə* 'false-speaking' (*mīpah-* + *və*) Ys. 31.12.

c. Treatment of the final Member.

§ 873. The final member of a compound in Av. as in Skt. (cf. Whitney, *Skt. Gram.* § 1315) often undergoes

changes in its original inflection; these will be noticed in the following in detail.

§ 874. There is a special tendency for the final member of a compound to assume the *a*-inflection, a compound is often thus transferred from the consonant to the vowel declension (cf Whitney, *Skt. Gram.* § 1316 c) Examples are

Av *hvar² dar²sa-* (Skt. *svar²ṣ-*) 'sunlike', beside *parō.dar²s-*, *parā.dar²sa-*; Av. *ātar².vah²ṣa-* title of a priest, beside *ātar².vah²ṣ-* (cons).

§ 875 An *an*-stem in the final member often undergoes transformation, as in Skt. (cf Whitney, *Skt. Gram.* § 1315) As examples may be taken

Av *capru caṣma-* (observe *-a*) 'four-eyed', beside *baṣvar².caṣmana-* (observe *-ana*) 'thousand-eyed', from *caṣman-*.

§ 876 The final member sometimes undergoes abbreviation, owing to an original change of accent in assuming the weak form, or to other causes (cf Whitney, *Skt. Gram.* § 1315) As examples

Av *upasma-* 'upon earth' (*²m-*), *frabda-* 'fore part of the foot' (*²da-*), *frafṣu-* 'abundance of cattle' (*²pasu-*). Likewise others

d. Case-form appears in prior Member.

§ 877. In Av., as in Skt. (cf Whitney, *Skt. Gram.* § 1250), a case-form is sometimes found in the prior member of a compound. Examples are.

a. Accusative (especially before radical finals). Av. *ahūm.-m²r²ṣ-* 'destroying the soul', *aṣ²mao²ja-* 'confounding righteousness' (*aṣ²m mao²ja*, *m + m = m*, § 186), *ahūmbiṣ-* 'healing the soul', *daṣum jan-* 'daeva-smiting'.—b. Dative. Av. *yava²-jī-* 'living for ever'.—c. Genitive Av. *²mas²u²pra-* 'having the seed of earth'.—d Locative. Av. *dura²dars-* 'seeing at a distance', *ra²pa²ṣ²tā-*, *ra²pa²ṣ²tar-* 'warrior standing in a chariot' (*ra²pe-*), *ma²ṣyōi.²pa²tiṣ²lāna-* 'to the middle of the breast'.

Classes of Compounds.

(Cf. Whitney, *Skt. Gram.* § 1246 seq)

§ 878. Modelled after the Sanskrit Grammar the compounds in Avesta may conveniently be divided into the following classes.—

SYNOPSIS OF COMPOUNDS	{	i. Copulative.	
		ii. Determinative	{ a Dependent. b Descriptive
		iii. Secondary Adjective Compounds	{ a Possessive. b With governed
		iv. Other Compound Forms	Final.

These different classes may be taken up in detail in comparison with the corresponding Sanskrit divisions.

i. Copulative Compounds.

(Cf Whitney, *Skt. Gram* §§ 1252, 1255)

§ 879 Copulative Compounds (Skt. Dvandva). Two co-ordinate terms which would form a pair connected by 'both—and' may dispense with the conjunction and unite into a compound. The Av. Dvandva-Compounds differ from the Skt in this that in Av. each member assumes the dual form and is separately declined. Examples of Copulative or Dvandva-Compounds are

Av *pasu vira* 'cattle and men' Ys 9 4 etc, *pasubya virazibya* 'by cattle and men' Vd. 6.32 etc., *pasuṇ virayṇ* 'of both cattle and men' Vsp 7 3 etc, *āpa urvare, āpe urvare* 'water and trees' Ys 9 4, Gāh 4 5, *pāyā hwaṇāštāra* 'the keeper and the judge' Ys. 57 2.

Note A rather late instance may be cited in which several successive members, though ordinarily found only in the singular, unite as a series each in the plural and form an aggregative compound Vsp 10 1 *āyese yešti arzahlubyō savahubyō fradafšubyō vidadafšubyō vouru.ḥaršitubyō vouru jaršitubyō ahēca karšvanš yaḡ hanurapahe.*

ii. Determinative Compounds.

(Cf Whitney, *Skt. Gram* § 1262 seq)

§ 880 Determinative Compounds are divided into two classes, (a) Dependent Compounds, (b) Descriptive Compounds. In regard to signification, the Determinative may have either a substantival or an adjectival value.

a Dependent Compounds

(Cf. Whitney, *Skt. Gram* § 1264 seq)

§ 881. Dependent Compounds (Skt Tatpuruṣa) are those in which the former member stands in relation to

the latter member as though it were governed by the latter. The force of the prior member is that of an oblique case (acc., instr gen. etc) depending upon the latter; and actual case-forms in such instances do sometimes occur, see § 877 above. The compound has noun or adjectival value according to its final member.

1 Noun value (Whitney, § 1264) Accusative relation. Av. *mīprō druḵ-* m 'one that breaks his pledge' — Gen. relation Av. *vīspa'ti-* m 'lord of the clan' — Loc relation Av. *raḫazāšā-* m, 'warrior standing in a chariot' (*raḫe* = actual loc, cf § 877).

2 Adjective value (Whitney, § 1265) Acc relation Av. *kaṃarōdō jan-* 'smiting the head' — Dat relation. Av. *dāmiḍāta-* 'created for all creatures' — Instr relation Av. *ahuraḍāta-* 'made by Ahura' — Abl relation Av. *qzō.būj-* 'freeing from distress' — Loc relation. Av. *zōmarōgāz-* 'hiding in the earth'

b. Descriptive Compounds.

(Cf Whitney, *Skt Gram* § 1279 seq)

§ 882. Descriptive Compounds (Skt. Karmadhārya) are those in which the former member stands not in a case-relation but in attributive relation to the second and adds some qualification to it. The value of the compound itself is substantival or adjectival according to its final member

1 Noun value (Whitney, § 1280 b, d). Av. *darōzō šiti-* f 'a long residence', *prōnō.māvha-* n 'full-moon', — Av. *uštadañnu-* f. 'she-camel', cf Whitney, *Skt Gram*. § 1280 d

2 Adjective value (Whitney, § 1282) Av. *vīspō.bāmya-* 'all-brilliant', *uparō ka'rya-* 'making higher, raising up'. With advbl prefixes (*a-*, *an-*, *hu-*, *duš-*, *arš-* etc), Av. *hukarōta-* 'well-made', Av. *aršuhda-* 'right-spoken' Likewise some others.

iii. Secondary Adjective Compounds.

(Cf Whitney, *Skt Gram*. § 1292 seq)

§ 883 The secondary adjective compounds are of two kinds, (a) Possessive, (b) those with governed final member.

a. Possessive Compounds.

(Cf Whitney, *Skt. Gram.* § 1293 seq.)

§ 884. Possessive Compounds (Skt Bahuvrīhi) are composite adjectives formed from a corresponding Determinative compound (§ 880) merely by adding to the latter the idea of 'having' or 'possessing' that which the determinative itself denotes.

§ 885 The Skt shows a difference of accent between a Determinative and its corresponding Possessive, in Av, as there is no written accent, the distinction cannot be drawn in that manner.

§ 886 The second member of the Possessive is generally a substantive, the first member may be a substantive, adjective, pronoun, numeral, participle or indeclinable. The force of the compound always remains adjectival.

Possessive Adjectives —Noun initial Av *afṣāpra-* 'having the seed of waters'. —Adj initial Av *darəjō lāzu-* 'having long arms, longimanus' —Pron initial Av *lvāvastra-* 'having own clothing', *yā fyaopna-* 'having what actions' Ys 31 16 —Num initial Av *hazaura gaoṣa-* 'having a thousand ears' (cf Whitney, § 1300) —Ptepl initial Av *uzgriptō drafša-* 'with uplifted banners' —Indecl initial (Whitney, § 1304) Av *ahafna-* 'not-sleeping', *aviyāma-* 'having excessive might' (Whitney, § 1305).

b. Adjective Compounds with governed final Member.

(Cf Whitney, *Skt Gram* § 1309 seq.)

§ 887. These adjectives are exactly the reverse of Dependent compounds, they are attributives in which the first member practically governs the second member. The second member is always a noun and stands in case-relation to the first. The compound itself has an adjectival value.

This group shows two subdivisions, (1) Participial, (2) Prepositional, according as the prior member is a participle or a preposition. Details follow.

i. Participial Adjective Compounds

(Cf Whitney, *Skt Gram.* § 1309)

§ 888. These compounds are old in Av as they are in Sanskrit. The prior member is a present participle which in meaning governs the second part. The whole is an adjective. Examples are

Av *vanaf.pṛṣṇa-* adj 'winning battles', *varṇadaf.gaṣṭha-* 'increasing the world', *vikṛṣṭuṣṭāna-* 'cutting off life'. Likewise in nomina propria *haṇḍaṣṭa-* 'Haecataspa'.

2 Prepositional Adjective Compounds.

(Cf Whitney, *Skt. Gram* § 1310)

§ 889. These are combinations in which the first member is a preposition (adverb) that governs the second member in meaning. The whole is equivalent to an adjective. Examples are

Av *āḥṣnu-* 'reaching to the knee', cf Skt. *abhiṣṇu-* (Whitney, § 1310a), Av. *aṇwi.daḥyu-* 'around the country', *aṇtar.daḥyu-* 'within the country' (cf Skt. *antarastā-*), Av. *uzdaḥyu-* 'out of the country', Av. *uṣasma-* 'upon the earth' (Skt. § 152), Av. *parō asna-* 'beyond the present' (i.e. *parō + asan-*) § 153, cf Skt. *parōksa-*, Av. *tarō.yāra-* 'beyond a year', cf Skt. *tirōahnya-*.

iv. Other Compound Forms.

§ 890. Beside the above regular compounds, in Av as in Skt, there are also some other composite forms that require notice.

a. Numeral Compounds

(Cf. Whitney, *Skt. Gram*. § 1312)

§ 891. Numeral Compounds (Skt Dvigu) are a species of determinative that have a numeral as prior member, and which are commonly, though not always, used as a singular collective noun in the neuter gender. Examples are:

Av *prigāya-* n. 'space of three steps', *prīpada-* n. 'three feet, a yard', *nava.karṣa-* n. 'the nine furrows', *nava ḥṣāpara-* n. 'space of nine nights'. — Av. *pañca.yaḥṣiṣ* (fem. acc. pl.) 'five twigs'. — Av. *haptō.ringa* (masc. plur.) 'the Great Bear'

b. Adverbial Compounds.

(Cf. Whitney, *Skt. Gram*. § 1313)

§ 892. Adverbial Compounds (Skt Avyayībhāva) are composites made by the union of a preposition or a particle as prior member and a noun as final member, combined to form an indeclinable noun or rather neuter accusative used adverbially, cf § 934. The class is quotable in an instance or two. Av. *āpṛstīm* 'up to three times', cf Skt. *ādāvādasām*, Av. *paṭiyāpām* 'against the stream, contrary' (§ 934) Ys. 65 6, Vd 6 40 = Skt.

pratīpām (cf Lanman, *Skt. Reader* p 195), Av *frā āpām*, *nyāpām*, *upa-āpām* 'from out, down, to the water' Vd 21.2

c. Loose Compound Combinations.

(Cf Whitney, *Skt. Gram.* § 1315)

§ 893. One or two other points in regard to compounds and their formation may be noticed here.

1 The nomen propr *nāryō savha-* m 'Nairyosangha' sometimes has its component elements separately declined, e g *nāryehē savhahe* Yt 13 85, Vsp 11.16, beside *nāryō.savhahe* Ny 5 6 Similarly, the derivative *yavāēca.dāte* beside *yavāēlā'taēca* 'for ever' Ys 62 6, Yt 13 50, cf § 842 So in verbal derivatives, *z^arazdā-*, *z^arasca dāf*, etc

2 Observe later such agglomerations, especially from initial words of chapters (cf 'Te Deum'), as Av *kamnamazqm hāstīm* 'the whither-to-turn Chapter' (*kām nāmōi zqm*) Ys 46 end, *taf.pwā p^rsa-* 'beginning with the words This-I-ask-Thee' Likewise in nomina propria, resembling the Puntanical names, e g Av *ažm.yenhe raocō nāma* 'Bright-in-Righteousness by name' Yt. 13.120, et al

§ 894 Long compounds are not common in Avesta; as examples merely may be quoted, Av. *frādaṭ vīspām-huṣyāti-* 'advancing all good life', *nāryam haṃ.var'tivaṇt-* 'having manly courage', *pouru sar'dō.vīrō vaḥwa* 'having a crowd of many kinds of male offspring' Vsp. 1.5

Sandhi with Enclitics.

(Cf Whitney, *Skt. Gram.* § 109 seq)

§ 895. The principles of euphonic combination may be regarded as twofold. (1) as applied in the building up of a word from its elements, (2) in the union of words in a sentence. The former may be called Internal Combination or Word-Sandhi; the latter, though practically wanting in Av, is called External Combination or Sentence-Sandhi.

§ 896. The laws for the internal combination of formative elements and endings have been treated above under Phonology

§ 897 Sentence-Sandhi, or the external combination of words in a sentence, is wanting in the Avesta (§ 4) except in the case of enclitics and in compounds, and there only conditionally. The words otherwise are written separately, each followed by a point. Thus, GAv. *yaḇā ahū* Ys 27.13, GAv. *yāscā ūtī* Ys 39.3, YAv. *nī aməm* Ys. 9.17, YAv. *a'pī iməm*, Ys 57.33, and countless others.

Note 1 In Geldner's *Metrik* pp 54—57, numerous instances are collected where external sandhi is apparently to be accepted, but they are uncertain, and in the edition of the Avesta texts Geldner has rightly followed the MSS.

Note 2 Observe the MS reading GAv. *zī* 'for indeed' (but in metre properly *zī i*) Ys 45.8. Conversely GAv. *yāpāi* (so also according to metre, but better MS authority for *yaḇā ai*, Geldner) Ys 33.1.

Combination with Enclitics and Proclitics

§ 898 Instances of Sandhi are common in the case of enclitics like *tū*, *hē*, *ci*, *ca* which form a unit with the preceding word and are often written together with it, but even here the manuscripts often preserve the usual law of keeping each word separate and unchanged. As examples.

YAv. *paṛi šē* 'round him' (combined like Skt. *hi saḥ* Whitney, *Skt Gram* § 188) Ys. 9.28, beside *nī hīm* (uncombined) Yt. 13.100. Again YAv. *skəndəm šē manō kərənūd* 'make his brain cracked' Ys 9.28; GAv. *kas tē* 'who to thee' Ys. 29.7; GAv. *kasnā* (cf. Germ. 'man') Ys. 44.4. So GAv. *saškən-cā* (observe *n*) Ys. 53.1 beside *uzuḥšyān-ca* (observe *n*) Yt. 13.78. Similarly with Sandhi after the manner of enclitics and proclitics, GAv. *huzəntuš spəntō* Ys. 43.3, YAv. *havayāš tanvō* 'of his own self', GAv. *vasas hša-prahyā* Ys 43.8, YAv. *yas taḥmō* 'I who am strong' Yt 19.87, YAv. *wtəaojanō* 'thus speaking', beside *wti aojanō*.

Note 1. In the MSS, enclitics and proclitics are frequently written together as a single word, e g GAv. *kāmīnā* for *kā mī nā* Ys 50 1, *tāḥwā* for *tā ḥwā* Ys 31.13, *tāḡā* for *tāḡ ā* Ys. 46 13, *nāḥīrīvā* for *nāḥī rīvā* Ys. 41.2. Likewise YAv. *ātaḥ* and *ā.taḥ* Vd 5 2, and many others

Note 2. Observe that *-ca* 'que' is always written together with the preceding word; notice the difference of treatment of vowels and consonants before it. See (*-āca*, *-āca*, *-ica*, *-asca*, *-āśca*, *-īśca*) §§ 19, 26 Note, 120, 124, 129.

§ 899 Special attention may be drawn to the treatment of words before an enclitic beginning with *t*. In several instances, especially in the Gāthās, a word before a *t*-enclitic takes a sort of compromise form made by a mixture of the usual pause form and the grammatical Sandhi-form. Thus are to be explained.

GAv. *vāstā* (compromise between *vas tā* and *vā tā*, hence *ṣ*, *s*) Ys. 46 17, GAv. *yāḡgstū* (mixture of *yāḡg tū* and *yās.tū*) Contrast GAv. *āhās-tāḡg* (= *āḥs + t*) Ys 50 2, with Av. *gaēḥās-ca* (*āḥs + c*). But GAv. *dāḥs-tū* Ys. 28.7, cf § 124 above

Note Observe likewise YAv. *kasṣṣṣwām*, *yasṣṣṣwā*, a compromise between *kā ḥwām* and *kastwām* etc § 78 above

§ 900. The laws of euphonic combination in Noun-Compounds and also in Verbal-Composition have been treated above §§ 753, 861 seq, they require no further remark here.

(The Sketch of the Syntax and Metre follows in Part II)

I n d e x e s

to

Part I.

Order of Letters.

Vowels. Av *a, ai, au, ae, ao—ā, āi, āu—i, ī—u, ū—e, ē*
—o, ō—ø—q.

Consonants. *k, ħ, g, j—c, j—t, þ, d, ð, t—p, f, b, w—n, ŋ,*
n, ŋ, m—y (ȳ), r, v (ȳ)—s, š, ž, z, ž—h, ħ, h.

I. AVESTA-INDEX

(Grammatical Elements).

The references throughout are to the sections (§§)

Abbreviations are extensively used, but it is believed they will be readily recognized. For example, 'cpd' is compound, 'cpsn' composition, 'dcln' means declension, 'endg' ending, 'pronc' pronunciation, 'primy', 'scdry' stand for primary, secondary, 'pdgm' is paradigm, etc.

The Indexes are comparatively full, but if an element is not found under one of its letters look for it under one of its other letters, or under the appropriate head in the other Indexes. Remember that long and short vowels sometimes interchange in Avesta.

Av ~ a.

a, pronc. 6, = Skt *a* 15, for Skt *ā* 17, interchanges with *ā* (*ā*) in MSS. 18 N., 472 N., 498, labialized to *o* 38, 39, strengthened or contracted 60, str in causat. 685, lost after *n*, *r*, etc in denom. 696 N, loss of in scdry deriv 825 a, *a*-anaptyctic 72.

a-stems, dcln 236, transfer of *i*-,

u-stems to *a*-dcln 256 N., 269

a-, pronom stem 422 seq, 431

a-conjugation (themat), in general 469-506, classification and formation 470, class (first) of verbs 470, 478-507, (sixth) 470, 479-507, (fourth *ya*) 470, 480-507, (tenth *aya*) 470, 481 till 507, transfer from root-class 529, transfer from redupl class 563-5, 573, transfer from *nu*-,

u-class 574, 578, 582, transfer from intens 707.

a-aorist (themat), formation 648.

-*a*, primy 761, scdry 828.

a-inflection in cpds 874, final in cpds. 865

ai, *aē*, interchange in MSS 193 N. 2.

-*a'ti*, -*a'te* (= -*u'ti* etc.) 452.

-*a'nu*, primy 765.

-*aini*, scdry 829.

aē, pronc 7, = Skt. *ē* 54-5, strengthening of *i* 60, for *aya* 64.

-*aēna* (-*aēm*), scdry 829.

-*aēm*, for -*ayam* 494.

-*āvam* (orig) = Av -*ōyūm* 62 N. 2.

ao, pronc. 7, = Skt. *ō* 54, 57, strengthening of *u* 60, for *ava* 64.

aor, *aon* (*āun*), *aor*, for orig *avy*, *avn*, *avr* 62.

-*aona*, scdry 830

-*aoni*, -*aon*, for -*avam* 494

-*aoš* (accent) = -*uš* 265 (gen).

-*aka*, scdry 839
 -*ac*, see -*aŋc*.
 -*ala*, primy. 786 N 2
 -*ada*, in abl sg 222.
 -*ał* (= -*ni*) 455
 -*avh-*, for orig -*as-* 117-119, for old
 -*ans-* 126
 -*avhe*, infin 720
an-stems, dcln 300, interchange with
 ai-stems 311, compar of *an*-
 stems 365 N 2, in cpsn 870.
 -*an*, ptcl of roots in -*an* 711 (5).
 -*an*, primy 762, scdry 831, treat-
 ment of -*an* in scdry. deriv. 825 c
 -*ana* (-*ana*), primy 763, scdry 832
aŋc-stems, dcln 287
 -*aŋc*, -*ac*, scdry 833.
aŋt-stems, dcln 291, treatment of
 in cpds 869
 -*aŋt*, primy 766
ap-, see *āp-*.
 √*ap-*, perf ptcl 622.
 -*ay-*, -*av-*, for -*y-*, -*v-* 68 N 3, for
 -*i-*, -*u-* 828 N.
 -*aya-*, -*ava-*, reduced to -*až-*, -*ao-* 494
aya- (tenth) class of verbs 470, 481
 to 507.
 -*aya* (suffix) 760, (for -*ya*) scdry
 852 N
 -*aye* (orig) = Av -*je* 66
ar (*r*-vowel), rules for redupl. in
 verbs 465 b
ar-stems, interchange with *an*-stems
 311, dcln (radical) 329, dcln
 (neut) 336-7, in composition 871
 -*ar* (-*ara*), primy 767
arə, for Skt *r* 47, interchanges with
 arə in MSS 47, for Skt *ir*, *ur*,
 īr, *ūr* 48
 -*arəla*, -*arəla*, in ptcl 711 (3).
 -*ava-*, reduced to -*ao-* 64

-*ava-*, in loc sg *u*-stem 265
avy, *avn*, *avr* (orig) = Av *aoi*, *aon*
 (*āun*), *aor* 62.
as (old), when it is retained in Av
 120 N
ah, for Skt *as* 112-116
ah-stems, dcln 339, in cpsn 872
 √*ah-* 'to be', pdgm 530 seq, it
 forms periphrases 623, 724
 -*ah*, primy 768

Av. *ā ā*

ā, pronc 6, = Skt. *ā* 15, = Skt *ā*
 18, in contractions 51, for *ā*
 after *y* (i e *yā* = *ya*) 52 c, as
 strengthening of *a* 60
ā, *a*, endg instr sg 222.
ā-stems, dcln 243 seq
 -*ā*, in fem formation 362, in 1st
 pers. sg 450, 456
 -*ā*, primy 769
 -*ā* (final), how treated in cpds 866
 -*āał*, in abl sg 222
āi, pronc. 7, = Skt *āi* 54, 59, for
 āya 65, written for -*ahi* 357
 N 2, = -*ā(h)* 450, 462 N, 502
 -*āiž*, endg instr pl 224
āu, pronc 7, = Skt *āu* 54, 59, for
 āva 65.
 -*āum*, in acc sg 265
 -*āł*, in abl sg. lightened to -*āł* 19
āna, -*āna*, in perf mid ptcl 715,
 770
 -*āna* (-*āni*), scdry 832
 -*ābiž*, -*ābiž*, variants 354
 -*ārəž*, -*ārə*, endg 455, 464.
ās 'was' 192 N
āsu-, *āsyah-*, compar 365
āh, = old *ās* 122
āh-stems, dcln 352 seq
 √*āh-* 'sit', in periphr expressions 724

Av ʾ i.

- i*, pronc 6, = Skt *ī* 15, = Skt *ī* 21, long in vicinity of *v* 23, lengthened before final *m* 23, strengthened to *ae* 60, strengthened in caus and scdry deriv 685, 825 b, stands for Av ʾ (-ʾn, -ʾm) after palatal consonants 30, for orig *ya* 63, interchanges with *ī* in opt 552
- i*, epenthetic 70, prothetic 71
- i-*, pronominal stem, decln 397
- i-*, *ī*-stems, decln 251 seq
- √*i-* 'to go', use in penphr phrases 724
- i-* primy. 771, scdry 834, (final) in cpds 867
- ila*, scdry 839
- ila*, pass ptepl 712, primy 786 N.
- iti*, suffix 789
- in*-stems, decln forms 316, -*in* for -*in*, -*yin* 491-92
- in*, primy 774, scdry 835.
- ina*, primy 775, scdry 836
- inē*, primy 766.
- inēti*, for -*inēti* 491.
- ima*, pronom stem 422 seq.
- iy* (orig) = Av *y* (ȳ) 68
- iv* (Av) = orig *yv* 62
- iš*-stems, decln 358
- iš*-Aorist 664.
- iš*, primy 776, -*iš* scdry. 777
- išta*, superl adj formation 365, 813.

Av ʾ ī.

- ī*, pronc 6, = Skt *ī* 15, = Skt *ī* 20, in fem formation 362, primy 779, scdry 837, (final) in cpds. 867
- īm* 'this', pronoun nom sg fem 422
- īš*, -*ūš*, as general plur case 231

Av ʾ u.

- u*, pronc 6, = Skt *u* 15, = Skt *ū* 21, lengthened before epenthetic *i* 20, lengthened in acc sg before final *m* 23, strengthened to *ao* 60, strengthened in caus 685, stands for orig *va* 63, for Av *v*, *w* (= orig. *bh*) 62 N 3, stands for ʾ 193 N 2
- u*, epenthetic 70, prothetic 71, anaptyctic 72
- u-*, *ū*-stems, decln 262 seq
- u-* (eighth) class of verbs 470, pdgm 576-582
- u*, primy 780, scdry. 838, (final) in cpds 867
- un-*, for -*van-* in verbs 493
- una*, primy 802-3
- um*, acc sg. of *va*-stem 63 N
- uy* = orig *vy* 62 N 3
- ura*, suffix 760, primy. 816
- urv* = Skt *vr* (*vl*) 191
- uv* (ong) = Av *v* (*u*) 68
- uš*-stems, decln 358
- uš*, wk form 349-50, 822, see *vah*.
- uš*, like nom. in cpds 867 N
- uš*, primy 783
- ušī*, fem. to -*vah-*, see 362

Av. ʾ ū.

- ū*, pronc. 6, = Skt *ū* 15, = Skt *ū* 20, for *ū* after *y* 52 c.
- ū-*, *u*-stems, decln. 262 seq.
- ū*, primy 784
- ūš*, as general plur. case 231.

Av ʾ a.

- a*, pronc. 6, = Skt *a* before *m*, *n*, *v* 28-9, interchange with *a* in MSS. 29 N., becomes *i* after palatals 30, stands sporadically for *u*, *i*

in GAv 31, 193 N 2, for *-i-*
(= *ya*) 63 N 3

a, anaptyctic 72

-avh- = old *-ans-* 126

-ana (*-ana*), prmy 763-4

-avt, prmy 766.

-avr, prnc. 6, = Skt. *r* 47.

-avrq- = orig. *r + n* 49

Av $\text{𐬀} \text{𐬵}$.

ā, prnc 6, its character in GYAv.

28, 32, = orig *-ans* (final) 32 N.,

stands for *an*, *ah*, *ā* before *b* 33,

anaptyctic 72.

ā (*-ās-ca*) = old *-ans* 129

-āe, prnc 7, (final) = *-aye* 66

āu, prnc. 7, = Skt *ū* 54, 58

-āuš = *-aoš* (accent) 265 genitive

-āng-, *-āngh-*, *-āh-* = old *-ans-* 128-9

Av $\text{𐬀} \text{𐬶}$.

ē, prnc. 6, = Skt *ē* (final) 35,

= Skt *a*, *ā* after *y* 28, 34,

= orig *ya* (final) 67, 493, inter-

changes with *i*-final 35 N 2

Av $\text{𐬀} \text{𐬵}$.

ē, prnc 6, = Skt *ē* (final) 36,

found chiefly in *-aē* 55

Av $\text{𐬀} \text{𐬶}$.

o, prnc 6, in *-ao-* 37, stands for
a 38

Av $\text{𐬀} \text{𐬵}$.

ō, prnc 6, = Skt *āu* (final) 42,

stands for *a*, *ā* through labiali-

zation (rounding) 39, anaptyctic

72, = old *-as* 120, in dual 223,

240, for *an* in cpds 870.

ōu = Skt *ē* 54, 56, (final) in 1st

sg. pres. 450.

-ōyūm = orig. *-āyūam* 63 N. 2.

-ōhu, *-ōhva*, loc. pl. 342.

Av $\text{𐬀} \text{𐬶}$.

ō, prnc 6, = Skt *ās* 43, 124;

= Skt *ā* 44, interchanges with

-āu, *-āi* in MSS. 193 N. 2, = Skt

-ōs in dual 223.

ōvḥ = old *ās* 123, 224.

-ōs = old *-ās* 124 N.

Av $\text{𐬀} \text{𐬶}$.

q, prnc 6, = Skt. *a*, *q* with nasal,
45-6

-q, *-qn*, *-qm*, interchange in MSS
193 N. 1.

q(n), defective spelling in MSS 45
N. 2, pleonastic spelling 45 N 3.

-qn, *-q* = old *-ans* 129

-qm, dissyllabic gen pl 224, 3 sg
aor. imperat. 456, 627 N, 640

-qh = old *-ans* 126-7.

Av. $\text{𐬀} \text{𐬶}$.

k, prnc. 8, general character 76,

= Skt *k* 78, loss of *k* (*h*)

187(5), interchange of *k/c* 76 N

ka-, interrog 406

-ka, prmy 785, scdry. 839

√*kar-* 'to make', pdgm 567 seq.,
perf. 606, aor 637-40, pass.
680, intensive 705-6.

√*kar-* 'to cut', conjugation forms
555 seq, 565

kī-, *cī-*, interrog pron 407.

√*ku-*, *cū-*, aor 664

Av. $\text{𐬀} \text{𐬶}$.

h, prnc 9, general character 77,

= Skt *kh* 77, = Skt *k* 77,

introduced before *h* 77 N 1, 188.

h, in YAv. 90.

h 77 N 3.

-*h*dr- = orig *h*tr 79

h 3 = Skt. *h* 3 158 N

√*h*h-, aor. 649.

√*h*hnu-, aor. 664.

Av. *g* *g*.

g, pronc. 8, = Skt. *g*, *gh* 82-3.

√*gam*-, *jam*-, aor. 642-7.

√*garw*-, conjugation forms 584.

-*g*ad- 89

gv (GAv) = YAv. *v* 187 (1)

Av. *z* *z*.

z, pronc. 9, = Skt. *z*, *gh* 83.

z 3, in GAv. 89

*z*har-, intensive 705-6.

Av. *r* *c*

c, pronc. 8, general character 76,
interchange of *c*/*k* 76 N.

-*ca* 'que', treatment of vowel and
cons before it 26 N, 124 N

c/*j*, interchange in MSS. 193 N 2.

√*cag*-, pdgm. perf. 622.

ci-, interrog pron 407

√*ci*- 'to atonc', conjugation forms
551

√*ci*h-, pdgm. 555.

cy (old) = Av. *fy* (*f*) 162.

Av. *h* *j*.

j, pronc. 8, general character 88,

= Skt. *j*, *h* 88, = Skt. *g* 88 N 2,

= Skt. *gh* 88 N 3, interchange

of *j*/*z*, *j*/*c* in MSS. 193 N 2.

√*jam*-, *gam*-, aor. 642-7.

Av. *t* *t*.

t, pronc. 8, general character 76,

= Skt. *t* 78, loss of *t* 187 (6),

orig. *t* becomes Av. *s* 151, as-
sumption of *t* after short root
in deriv. 745 N. 1, 820, treat-
ment of enclitics before *t* 899

ta-, pronom. stem, decln 409

-*ta*, ending pass ptcpl. 681, 710,
primy. 786, scdry. 840, be-
comes -*da* 786 N 3.

√*tan*-, conj forms 579-80.

tar-stems, decln. 321.

-*tar*, primy. 787.

-*tara*, compar. adj. 363 seq., 841

-*tah*, suffix 760.

-*tāl*, scdry 842.

-*t*, primy. 788, scdry. 843

-*tu*, primy 790.

-*tam*, 3 du 454.

-*tama*, superl. adj. 363 seq.

-*tē*, -*tayazca*, infin. 720.

-*tō* (beside -*hō*), ending du. 448 N.,
451

ty, for -*hy*- 79 N.

tr (Av) = orig. *tr* 79 N.

-*tra*, -*trā*, primy. 791

-*prī*, fem. to -*tar* 362

tu (Av) = Skt. *tu* 94

-*tva*, -*hva*, in gerundive 716, primy.
792.

ts (ong.) = Av. *s* 143.

Av. *h* *h*

h, pronc. 9, general character 77,
= Skt. *th*, *t* 77, = Skt. *s* 77
N 2, stands for Av. *dh* 86, inter-
change of *h*/*dh* in MSS. 193 N 2,
stands for *h* in cpsn. 869 N.

-*ha*, primy. 793, scdry 844.

-*hi*, -*hu*, primy 794.

-*hō* (beside -*tō*), ending du. 448 N.,
451.

hw = Skt. *tu* 94.

ḥwa- 'tuus', decln. 439.
-ḥwa, in gerundive 716, scdry 846
-ḥwan, see *-van* 820.
-ḥwana, scdry 847
-ḥwant, see *-want* 821.
-ḥra, primy 791
-ḥya, scdry. 845

Av ḥ *d*.

d, pronc 8, = Skt. *d*, *dh* 82-3,
 internal *d* 85, dropped between
 consonants 187 (2)

-da (= *-ta*), primy 786 N 3

dad-, *dap-*, interchange of stems
 541-2, 553

ṽdar- 'hold', perf ptcpl 618, aor
 opt 645.

ṽdar- 'tear', intens. 706

ṽdā- 'give, place' = Skt *ṽdā*, *dhā*,
 pres. pdgm 540, aor pdgm
 631 seq, caus forms 692, pass
 ptcpl 711 (2), in penphrases 724

di-, pronom decln 396

-duye = Skt. *-dhve* 452, 498

dr = Skt *dr* 85

dv (orig), treatment in Av 96.

Av ḥ *d*

d, pronc 9, = orig. *th* 77 N 3,
 = Skt. *d*, *dh* 83, interchange
 of Av *d*/*ḥ* 86

-da (= *-pa*), primy 793.

-dar (= *-tar*), primy 787

ḍw (Av.) = orig *dv*, *dhv* 96.

-ḍwa (= *-va*), primy. 792.

-dyāi, *-dyāi*, infin. 720.

-dra, primy. 791.

Av. ḥ *t*.

t, pronc. 9, general character *tḥ*,

tḥ etc 81, in abl. sg *-at*, *-āt*

222, in acc. sg. of neut. pron
 379

Av ḥ *p*.

p, pronc. 8, general character 76,
 = Skt *p* 78-9, as final in cpsn
 868.

ṽpar-, conj forms 588, 591.

pīr (orig) = Av. *pār* 79

pū (orig) = Av *f* 95

pīs (orig) = Av *fīs* (*fīs*) 144, 161

Av. ḥ *f*.

f, pronc 9, general character 77,
 = Skt *p*, *pḥ* 77, = orig *pū* 95

pād (Av) = orig. *pī* 77 N 3.

pār (Av) = orig *pīr* 79, 791.

fīs (Av) = orig. *pīs* 144.

ṽfīr, conj forms 584.

Av. ḥ *b*

b, pronc 8, = Skt *b*, *bḥ* 82-3, inter-
 change of *b/w*, *v* 62 N.

ṽbar-, pdgm 482 seq

-biš, *-biš*, *-byō*, *-bya*, pada-endings
 22, 85

-biš, *-biš*, instr ending 22, 224, as
 general plur case 229.

ṽbā-, aor 642-6, fut. ptcpl 674.

Av ḥ *w*.

w, pronc 9, = Skt. *b*, *bḥ* 83, Av.
w becomes *v* 87

-wa (in *-ḍwa*), primy. 819.

wī = Skt. *-pīs* 89, 180

Av. ḥ *v*, *p*.

v, *p*, pronc. 10, general character
 104

vuh (Av.) = orig *-sv-* 130

vr = orig *-sr-* 139.

wh, wph, interchange in MSS 118 N,
= orig. *sy* 134, 135
whv (Av) = orig. *sv* 130

Av. *h*, *h̄*, *n*, *h̄*.

n, *h̄*, pronc. 10, general character
102-3

ngr (GAv) = orig. *-sr-* 139 N

ngh = orig. *-ns-* 128

-na-, weak form in verbs 590

-na, ending pass. ptcl 681, 713,
764, primy. 802, scdry 848.

-nah, primy 804

nā- (ninth) class of verbs 470, 583-92

-ni, primy 805

nu- (fifth) class of verbs 470, 566-74.

-ni, primy 806.

ns (ong) = Av. *-nh-* 125.

√nqst, *nas-*, aor. 658, 663.

Av. *h* *m*.

m, pronc 10, general character 105,
= Skt *sm* 140, instead of *n*
in voc sg 193, interchange of
final *m/n* in MSS 193 N., end-
ing of acc sg 222

-ma, primy 808, scdry 849

-ma'ne, infin 720.

man-stems, dcln 300

√man-, aor 656

-man, primy 809, scdry. (*-man*,
-mana, *-mna*) 850

-man̄t, scdry 851

√mar-, mid-pass. 680.

√mark- (*mār̄n̄c-*), conjugation forms
555-63

√mard-, conjugation forms 564.

mā (= *mā*), neg in cpds 866 N

-mi, primy 810

mār̄n̄c-, see *√mark-*

mōr̄n̄d-, see *√maid-* 564

√mrū-, opp Skt *√brū-* 105 N 1,
pres. pdgm. 517 seq., aor 3 sg.
668

-mna (*-māna*) = Skt *-māna* 18 N. 2,
primy. 811.

Av. *rw* (*y*) *y* (*z*).

y (*z*), pronc 11, for *z* by resolution
51, in reductions 61, vocalized
to *z* 62, written by abbrevia-
tion for *zy* 68, 92 N 1, *y* initial
91, *z* initial 91 N., *z* internal
91, = Skt *y* 92, = Skt *v* (in
Av. *ayē*) 92 N 2, 190, *y* lost
after *s* 187 (3)

ya (ong), becomes Av. *-i-* (*-ī-*) 63,
becomes Av. *-e* (final) 67, 222
(instr), is formative element in
pass 676-7

ya-, rel. pron dcln. 399 seq.

ya- (fourth) class of verbs 470, 480-507

-ya, in gerundive and gerund 716,
718, primy 812, scdry. (*aya*)
852, final in cpds. 865.

yah, compar. adj dcln 345-6, 365,
813

-yā, primy fem. 812

ye, for *-ya-* in verbs 492.

-yehī, fem compar to *-yah* 363.

-yu, primy. 814.

yv (ong) = Av. *-iv-* 62.

Av. *h* *r*.

r, pronc 11, *r*-vowel 60, = Skt.
r (*l*) 100, = ong *sr* 138, trans-
position 191.

r-stems, dcln. 333 seq

-ra, primy 815, scdry. 853

√ras-, intens forms 705 N.

-ri, primy. 817.

-ru, primy. 818

-ram, secondary ending 3 pl. 455.
 -re, 3 pl. pres. 452.
 rt (orig) = Av *r* 163, = Av. *rti*-
 163 N
 -rta (orig) = Av. -*rša* 786 N 3

Av. *ṛ* (ṛ) *v* (ṛ)

v (ṛ), pronc 11, for *u* by resolution
 52, in reductions 61, vocal-
 ized to *u* 62, written by ab-
 breviation for *uv* 68, = Skt
iv, *iv* 68 N 2, = Skt. *bh* 87,
 for Av. *w* 87, = Skt *v* 93,
 for *uv* 93 N. 1, combined with
 consonants 94, for *gv* 187 (1)

va-stems, have acc sg -um 63 N 1

-va, primy 819, scdry 854

-vairi, fem. to -van 855.

√vac-, aor 651, 668, fut 672, pass
 ptcpl 711 (1).

√van-, aor 658

-van, primy 820, scdry 855.

-vana, scdry. 856.

-vant (-*ḥwant*), primy 821, scdry
 857.

√vai- 'choose', forms 567 seq, 584

-var (-*vara*), primy 823.

√varz-, pres 482 seq, aor 658

√vid-, perf pdgm 621

vah-stems, dcln 348 seq

-vah, ending perf act. ptcpl 714,
 primy 822.

-vāṇh, see -*vah*

vy (orig) = Av -*uy*- 62

-vya, scdry 854 N

Av *v* *s*

s, pronc. 9, = orig *s* 109 seq,
 = orig *sk*₁ 142, = orig *ts* 143,
 = older palatal *s* 146, = orig
 dental (+*t*) 151, = orig. *z* (+*m*)

152, = orig *z* (+*n*) 153, re-
 tained before -*ca* 189, ending
 of nom sg. 222, = Skt. *ch* in
 inchoative 697, *s*-prefixes, how
 treated 754.

s-stems (orig), dcln. 338 seq

s-, *sa*-, *siš*-aorist, see *h*.

-*ša*, 2d pers sg = Skt -*thā*, 453

-*sa*, scdry 827

√sand-, *sad*-, aor 656

st, origin 192

√stā-, in periphrases 724

sn = older *zn* 164 N 1

sp (Av) = Skt *sv* 97

-*spa*, see -*va* 819

sy (orig), treatment in Av 131.

sva (orig), treatment in Av 130.

-*sva*, -*ṣva*, imperat 456

Av *ṣ*, *ṣ*, *ṣ*, *ṣ*, *ṣ*, *ṣ*.

ṣ, *ṣ*, *ṣ*, pronc 9, general character
 106 N, 154 seq, *ṣ* in Av *fṣ*
 147-9, = orig *s* after *t*, *n*, *ḥ*, *r*
 155-6, = Skt *ks* 158, = older
 palatal *s* (+*t*, or +*n*) 159-60,
 = Skt *rt* 163, in *ṣn* = older *zn*
 164, *ṣ* = older *zs* 165, = older
st (Skt *st*) 166, *ṣ* in prefixes 745.

-*ša* (Av.) = orig -*rta* 163, 786 N 3

-*šar* (Av) = orig -*rtar* 787 N 1.

-*ṣqm*, pronom gen plur. 380

ṣt, as ligature 3, = Skt *st* 159

ṣn = Skt *sn* 160

-*ṣnu*, primy 807

ṣy (*ṣ*) = older *cy* 162

-*ṣva*, ending loc pl 224, scdry 827

ṣh, written in compounds 754

Av. *ṣ* *z*.

z, pronc 9, = Skt *j*, *h* 88, 168,
 169, = *s*-voiced 170, 872 N 1

√zā-, caus 685 N 2

zā = Skt. dh 89, 171

zn (orig) = Av. sn 153

zō = Skt. hv 99

zm (orig) = Av. sm 152

Av. w ž

ž, pronc 9, =Skt j, h 88 N 1, 177,

178, in combination jž, wž, žn

89, 164 N 2, = ž-voiced 179,

= Skt kṣ 181, = Skt. q, qh

182-3

Av. w, ž, ž, h, h, h

h, h, pronc 12, general remark 184,

= orig s 110, = orig -sy- 137,

h (= s) dropped before m

187 (4)

h-(s) siems, dcln 338 seq.

h-(s) aorist, pdgm 653 seq

ha-(sa) aorist, forms 663

-ha- (-vha-), in desiderative 699

√harī-, fut 672-3

hš-aorist, formation 665

√hu- 'press', pres forms 567, 588,

591

-he = Skt -sya, ending gen sg 222.

hm, as hgature 3, = orig -sm- 141,

element in pronom dcln 379-81

hy, hy = orig sy 131-3

-hyā, -hyācā, in gen. sg 222.

hr, for -r- 100 N 1

h, hv, as hgature 3, pronc 12,

= orig sv 130.

-hva, -šva, ending loc. pl. 224, 736,

ending 2 sg imperat. 456

II. AVESTA-INDEX

(Word-List).

Av. ~ a.	<i>avuhe</i> dat sg. 265	<i>ahu</i> nom sg 275.
<i>aṣi-</i> f 794	<i>ana-</i> pron stem 426	<i>ahmāka-</i> 839
<i>aṣwi-ṣac-</i> 745	<i>aṇtarə.naēmāṣ</i> 731 (4),	<i>ahmākəm</i> 440 N. 3
<i>aṣhe</i> 136.	737	<i>ahmīya</i> loc sg 736
<i>aṣpya</i> loc sg 281	<i>aya-</i> instr 429	<i>ahyā</i> reflex. 436 N 5
<i>aṣwyō</i> dat pl 286 N.	<i>arəduš-</i> decln. 360, form	
<i>aṣyamān-</i> decln. 300	783	Av ~ ā
<i>aṣta-</i> pron stem, decln.	<i>arš-</i> in cpds 882.	<i>āṣ</i> 53, 731 (4)
417 seq	<i>ava-</i> pronom stem 432.	<i>ādi</i> aor pass 668
<i>aṣm</i> decln 422 seq	<i>avanī-</i> decln 441	<i>āhīūrim</i> 375
<i>aṣva-</i> decln. 369	<i>avavanī-</i> decln 442	<i>āhīnīš</i> 77 N. 1, 889
<i>aṣša</i> as nom. sg. m 411,	<i>as, ā</i> 'was' 453, 532	<i>āṣ</i> , <i>āṣ</i> advbl 731 (4)
418	<i>asti-</i> subst. 794	<i>ātar-, ātr-, āpr-</i> decln.
<i>aṣša-</i> (<i>aṣta-</i>) decln. 417	<i>astvanī-</i> decln 291	331
seq	<i>asrvāitəm</i> 638	<i>āpravan-</i> decln. 313 N.
<i>aoi</i> 62 N 3.	<i>aṣaonī-</i> decln 257, fem	<i>āfūitīm</i> 375
<i>aoim</i> 369.	362	<i>āp-, ap-</i> decln 286
<i>aoṣta</i> 90	<i>aṣaonīš</i> neut pl 315	<i>ābriš-</i> nom sg 281,
<i>aogdā</i> 90.	<i>aṣavan-</i> decln 313, com-	formation 745 N 1.
<i>aoṣtā</i> 527	parative 365 N 3.	<i>āfənte</i> 578
<i>aoṣaite</i> 526	<i>aṣahe</i> 67	<i>ānuš hac-</i> 754 (2)
<i>aojana-, aojəmna-</i> 528.	<i>aṣāun-</i> str form 313,	<i>ārōs</i> pf 612
<i>aojō, aojō</i> nom. sg 341	315, 62 N. 1.	<i>ās</i> 'was' 453, 532
<i>aojōs-ca</i> pl 343.	<i>aṣāunəm</i> 62 N 1	<i>āsišta-</i> 365.
<i>aka-</i> 'bad' 365	<i>aṣāum</i> voc sg. 313.	<i>āskəti-</i> 789
<i>acīšta-</i> 365.	<i>aṣkarə</i> 639	
<i>aṣaṣrun-</i> 313 N 1	<i>aṣyali-, aṣah-</i> 347, 365	Av ~ u.
<i>aduvō</i> nom sg 315	<i>azāpā</i> 486	<i>uḥta-</i> 711 (1)
<i>aduan-</i> 820	<i>azəm</i> decln 386.	<i>uḥasma-</i> 876, 889.
<i>aṣka-</i> (<i>aṣka-</i>) 81 N. 1.	<i>azdōiš</i> general pl. case	<i>uḥōšhya</i> 68 N. 1
<i>apərəse</i> 484 N	229	<i>urūraost</i> 607
<i>aṣtacinō</i> 774.	<i>ahe</i> 137.	<i>urūruduša</i> 651 N. 2

urādōyatā 685 N 3
urūpayetnī 685 N. 3
urvaēšta 694.
urvan-, urun- decln. 314
urvaēbya 68 N. 1.
usa'ti 698 N
užāh-, užah- decln 357.
užqm, užāwham 341
užū.dqm 355 N
uz, us euph 750, 753
 N 2

Av. १ २.
urēnāvi 668 N.
urēžācqm 3 sg. aor im-
 perat 456, 627 N.,
 640.

Av. १ ३.
urēhēšta 607, 615
urhā 389

Av. २ ४
urim, dyum 369

Av. २ ५
urūha, pf 539
urūhāre 609
urūhāire 503, 619

Av. २ ६.
urūsušā 651 N 2

Av. ३ ६
urūnū-, decln 316, for-
 mation 774
kalārō, kalārascā 19
karšvan-, decln 315, for-
 mation 820
kuhšnuvna 465 N.
kurēnāun 571
kurēnānte 591

Av. ४ ६.
hrastīāiš 229
hšāpō, advl 731 (5)
hšā 642
hšmāvōya 390
hšnaoštmina 663
hšnūvīšā 664

Av. ४ ८
garī-, form 48, decln
 251
gao-, gāu-, gava-, decln.
 278, in cpsn. 867
 N 2
garēnu- 806
gava- see *gao-* 278

Av. ४ ९.
gēnā 84
gēarvānt- 581.
gēōnvamna- 581

Av. ४ ८.
catli 407
cažāštām 484
cataurō 372.
caḥwar-, decln 372
caḥwarasatām 374
caḥruš 375
cašmēng, oqm, loc sg.
 305

cāhrrar- 606
cikōitarēš 601, 614
cina 407 N
cinas 192, 557.
cūšē 664
cōrē 637.
cyawhā 407 N

Av. ४ ९.
jazmaš 465, 619
jawhēntu, aor 663

jamašte, du subj 451,
 643
jasatli 142
juš 22
jugarēzaš, 3 pl 550
jujēžēnti 701

Av. ५ ८
taḥma-, comparat 365
 N 2
taš, pronom decln 409
 seq
taš-āšm 81 N 2
tanuyē 190
tanušt, loc sg. 360.
tanū-, decln 271.
taḥcāšta- 365 N 2
tarasca, instr advl 287,
 731
tišar-, decln 371
tūrya- 374
tūtuhšva 745 N 2
tūm, decln 390
tamavuhā, unštām 295.
tarēsa'ti 698 N
tūvīš- 777
-id, advl ending 728
tašyah- 365 N 2

Av. ५ ९
ḥwa- 435, 439.
-ḥwa, num suffix 376.
ḥwaš, advl 436 N. 4.
ḥwāvānt- 435
ḥwōrēštāra, du 39.
ḥri-, decln 371
ḥrisata- 374
ḥrišva 376, 827.
ḥrizafā, nom sg 315.
ḥrizafam, voc sg 300.

Av. ॐ d.
da'pūša, *da'diša* 463 N
da'diś 550
da'pūhu-, *da'hyu-*, dcln
 269.
dažūmi, acc. sg 63 N,
 239.
dažnā-, dcln 243
da'pūša, abl sg 349
daidušō 350
dadō, pf I sg 599
dam-, dcln 318 N 2
dayōt as pass. 678 N
dar'ja- 48
dasanqm 373
dazde, pf mid du. 600,
 606
dahāka, *dahākāca* 19
dātar-, dcln. 322
dānqm, °qn 308
°dāhiś 665
didaem 607
dīdarōjātā 701.
dīdrajōduyē 498
dīžmna 660, 663
dujdar-, *dujadar-* 787
 N. 2
duyē 190, 370.
duš-, *duž-* in cpds 882,
 864.
duz-vacah-, dcln 339.
du'naotā 569
d'ju 22.
dāng, *dqm* 318 N. 2
dqmnaht 45 N 3
draomžbyō 307
drīvi- 362, 779
drəgvan̄t-, form 3 I, dcln
 291
drəgvaāid 295
drəgvaite 18 N

drəwda- 786 N 3.
drvan̄t-, *drvō* 295.
dva-, dcln 370.

Av. ॐ ē.
ēkažāh-, *ēbažāh-* 81,
 96 N

Av. ॐ p.
pa'ti žmarəmna- 754 (1).
pa'tiyāpəm, advl 892
pa'ri.azirēuš, acc plur.
 327
pa'ri avharšta- 754 (3).
pa'rišvaha- 754 (2)
paotryō 62 N 2
patar-, *ptar-*, dcln 322.
paḥ-, dcln 288, 310
pañcanqm 373.
pañcasafbiś 374
pañca.yahšūiś 891.
pañtan-, *paḥ-*, dcln 310
paskā 731.
pasne 735
par'navō, nom sg 295
par'nine, dat sg 316
par'sanyēti 696 N
por'ruyō 62 N 2
paḥvaha 661

Av. ॐ f.
fādrō, *fādrōi* 322, 325
fyavhuñte 493, 582
fraca, instr. advl 287,
 731
frašū- 876
frabda- 876
framrā 275.
frastirita 711 (3)
frasrūta 694
frāyēzyāt as pass. 678 N

fraš, nom sg 287
fraymahī 45 N. 3
fšuyant-, dcln 291

Av. ॐ b
bažvar'biś 336 N.
bajina 17.
barate, du 451.
bāžar- 787 N 1
buyata, *buyama* 463 N.
būri-, dcln. 252
būšyant-, fut 672.
bər'hdz, nom. sg fem
 245
bər'zan̄t-, dcln 295
bəzvan̄t- 31.
brātūrya- 191, 854 N. 1.
brvašbyqm 223

Av. 1 n.
naēciś 408 N
naēniš'ati 707
naoma-, *nāuma-* 64
nanā 17
nar-, dcln. 332
nase, imperat 493.
nā'diyah-, dcln 346
nāmanīś 229, 308
nāmqn 308
njne, 3 sg 525
njrdāre 452, 486, 521
niš-, *niž-*, euph 750,
 753 N. 2
nuruyō, *nəruyō* 62 N 3,
 332.
nəraqš 49, 332 N 1.
nərēuš, acc. pl. 327.
nēnāšā 613
nōi 731.
nō 389

nqsaŋ, redupl aor 651 N
nmānaya, loc sg 239

Av. *ṭ m*

ma-, *mavan̄t-*, pronom

435, decln 438

mañya, opt 504

mañyu-, decln 262.

magavan-, *magāun-* 313

N 1

madəma 63 N 3.

mannuš 350

mas-, *masyah-* 365

masyə, *əavhō*, sg pl.

346

maz-, compar 365

mazañt-, decln. 298.

mazdānā, instr 305

mazdāh-, form 89, decln

356

mazyah- 365

mahrka- 100. N. 1, 785

mā-ciš 408 N

mātrəqš-ā 49, 327

māvōya 386

mīpəhvəcə 872 N 2

mīnaš 557

numarəhəyavəha 701

mərəngəduyē 556

mərəšyāŋ 560

mraoi, 3 sg aor pass

668.

mravī, 1 sg pret 519.

mravāre 452, 486, 521

māh-, *māvhō*, decln 355

Av. *ṛo* (*ṛ*) *y* (*ī*)

ya-, rel decln 399

yažša (*īažša*) 593 (4)

yaogəŋ 637

yaoš, *yaož* 750 N.

yavažtāte 842, 893

yasna-, decln 236 seq

yāiš as general pl 384

yāhi, loc sg 353

yāŋ 403

yumi, voc sg 314 N 1

yuvan, *yvan-*, decln 314

N. 1

yū-, decln. 276

yūšmākəm 440 N 3

yephe, form 136, 399,

m for f 383 N

yeyə (*īeīə*) 593 (4), 619

yesnyata, instr advl 731.

Av. *ṛ*.

raš-, *rāi-*, decln. 277

raost, 2 sg 518.

raḡažštā, *ar*, decln 249,

330, form 877, 881

rarəš-, intens 705 N

rašnūō, gen. instr 265

razura- 816

rəvəhəvəhōi 661.

Av. *ṽ* (*ṽ*) *v* (*ṽ*).

vañt 637

važda, pdgm 621

važm 386

vaocātə 613

vaocəram 607, 616, 652

N. 2

vak/c-, decln 285

vaḡyete 672

vacəstaštəvəŋ, advl 730

vacəh-, decln 339

vanhu-, compar 365

vanuḡ-, fem 362

vanhō, *vaḡyō* 347.

varəš 637.

vastra-, decln 237

vāunuš 350.

vāci, 3 sg. aor. pass 668.

vātōyōtū 39 N.

vārəprəjan- 825 c

vinđita 560, 565

viḡuš-, wk. stem 349-50

viḡiḡ-, loc. sg 359

vīdōyām 63 N 2

vīdəm, imperative 456,

627 N, 640.

vīdōḡre, infin 787 N 3

vīdvah-, decln 349-50

vīvəngəhātū 701

vīs-, decln 279

vīsaḡti, num 374

vīspa-, decln 443.

vīspəm 20.

vīspəiḡ 229

vīrəprəjan-, decln 317,

compar 365 N 3

vīrəprəvan-, comparat

365 N. 3.

vīrəvəvəti, du 451, 568.

vīrəzyətiqm 485.

vī 'we' 389.

vō 'you' 393

vohu-, compar 365

vōjūnūyō 62 N. 3, 247.

vō 393

Av. *ṽ* s.

sažna- 187 (3).

sata 374

sanaŋ 591

sar-, decln 335.

sašən 607

sāhiŋ 527, 637

sūn- see *span-* 314 N

sōire 452, 526

star-, decln 329

stā, *stō* 531.

siðumi 525.
strænʒ, acc pl 327-9
span-, *sūn-*, decln 314
 N 1
spaʒiti- 789
spaʒuþa 578
sraviu 637
snaʒiʒ, decln 359
srāv, 3 sg aor 668

Av 𐬨 𐬭.

ʒāʔim 162
ʒāuayōiʔ 162
ʒē, decln 394-5
ʒē, nom, fem. 250

Av. 𐬨 𐬭.

ʒyaopnəm 162.
ʒyeʔm 162

Av 𐬭 𐬨.

zaʔai- 823
ʒan-, forms 553 N.
zam-, *zəm-*, decln 318.
zaranaēmā 591
zaranya- 48
ziʒnāwəhəmna- 465 N.,
 701

zizanaṇti 553 N
zizanan 652 N.
zē, nom sg. 318 N.
zē 533 -
zyam- 'hems', decln 318
 N 2
zraya, *zrayā*, -loc sg
 341, 357 N 2
zrūne 314 N 1

Av 𐬨, 𐬭, 𐬭 𐬭, 𐬭, 𐬭

hauvati 582
haom 440 N 1
haoyē 68 N 3, 440 N. 1.
haksrēʔ 375, 730.
hahī-, decln 256.
haḥʒaya, *oāʒa* 487.
hamaspaḥmaʒdaya 869
 Note

harəpre, infin 787 N. 3.
hava- see *hva-* 440
hazavra- 374
hā as nom sg m 411
hāriʒē- 777
hāu, pron. 432
hātaqm 18 N 3
həpāuʒ, *oqm* 278 N
hisposimna- 465, 754.

hiʒmaranṭō 465
hu- in cpds 882.
hūdāh-, decln 353
huʒti- 31
hūrō, gen sg. 334
hən 532.
hē, *ʒē*, decln 394-5
hō (*hūō*) 416 N
hō, *hā*, *taʔ*, decln 409 seq
ham, *həm*, *həṇ-* 753 N 3
hyaʔ 403
hyār, *hyam* 455
hyəm, *hyōʔ* 535.
hva-, *ha-*, *hava-*, decln
 440
həpəpə, instr 239
hvacah-, decln. 339
həto, reflex. 436 N. 1.
həvəhərəm, acc 325
həpə, *oqm* 357 N. 1
hvar-, decln 334
harəna, instr sg. 344
harənavuhə, *oantəm* 295
hūdōya 436 N. 3
hūʒ, 698 N
hūʒg, gen. sg 334
həqmahī 45 N 3
hūō, *hūdōya* 398, 416,
 436 N 3

III. GENERAL INDEX.

- Ablative, the ending *-āḥ* lightened to *-āḥ* 19, 239, remarks on formation 222 seq., advl. use of 731
- Abbreviation of final member of compound 876
- Absolute (gerund) 718
- Accents, not written in Av MSS 2, effect of 265, 341, 885
- Accusative, formation 222 seq., neut. sg. in pronouns 379, as infinitive 721, as adv 731, in compounds 877, 881
- Active endings with passive force 678 N
- a*-declension, transfer from cons. decln 344, from *vah* stem 351, from *āh*-stem 355, 357 N 3, from *iḥ*-stem 359 N. See also Transfer
- Adjective, decln. of adj. 219 seq., pronominal decln 443, comparative degree 345-6, 363 seq., adj. prefixes 747-8, formed by primy and scdry derivation 761 seq., adj. denoting material 829, adjective cpds 881-3, 887
- Adverbial prefixes 733, advl. uses of prep. phrase 737, adverbial cpds. 892.
- Adverb, numeral 375, multiplicative 376, pronominal 436, formation of adv. 726-32, shows case-forms 731.
- Agency, nouns of 787.
- Agglomerations 893
- Aggregative compounds 879 N
- Alphabet, characters and transliteration 1
- Anaptyxis 2 N, 69, 72
- Anusvāra (Skt.), how represented in Av 46
- Aorist-system, synopsis and formation 447-8, 624-68, radical aor. subjunct 549, augment missing in aor 626, has scdry endings 626, modes of aor 627, redupl. aor 650-2, causative forms 652, sigmatic aor. 653 seq., passive aor 3 sg. 667-8
- Aspiration, pronunciation of *h* 12
- Aspirate mediae *+t* or *+s* 89
- Assimilation of consonants 185
- Augment, rules for in Av 466, common omission of aug. 466, 626, restored for metre 466 N 2.
- Augmentless preterite as injunctive 466 N 3
- a*-vowel, contraction 60 seq.
- Avyayibhāva (Skt.) compound in Av. 892.
- Bartholomae's law, statement of, 89
- Cardinals—see Numerals.
- Cases in declension 220 seq., interchange 233, case-forms in adverbs 731, in cpsn. 877

- Causal signification without form 693, causal conjunctions 739
- Causative aorist 652, formation of causative 684-94, modes of caus 686, inflection 687-8, aorist 689.
- Comparative, adj. decln 346, fem form in *-yehi* 363, comparat of *an*-stem 365 N 3, in *-tara* 841
- Compound stems, in general 858-95, how written in MSS 858 N, union of members 861 seq, hiatus in cpds 861-2, treatment of orig *s* after *i, u* in cpsn 754, contraction in cpds 862, sandhi in cpds 863, case-forms in cpsn. 877, classes of cpds 878-91, copulative cpds 879, aggregative 879 N, determinative 880-2, dependent 881, descriptive 882, scdry. adjective cpds 883-9, possessive 884-6, participial adj cpds 888, prepositional adj cpds 889, numeral cpds 891, adverbial cpds 892, loose combinations and agglomerations 893, long cpds not common in Av. 894.
- Conjugation of verbs, in general 444 seq, voice, mode, tense 445, infinitive 446, 719-20, participle 446, synopsis of conj system 447-8, secondary conj 447-8, 675-707, present-syst 468-591, classes of verbs 469 seq., thematic or *a*-conj 469-507, transfer in conj. 471, 529, 553, 563, etc
- Conjunctions 738-9
- Consonants, how written in Av 1, pronc 6 seq, general system 73 seq, assimilation of 185, double cons not allowed in Av 186, dropping of 187-8, final cons. in Av 192, interchange of cons in MSS. 193 N. 2, rules for reducing cons. in verbs 465
- Contraction, of vowels 50 seq, in cpds 862
- Dative, dual *-we* for *-bya* 67, general remarks 222 seq, as infin 720, as adverb 731, in cpds 877-81
- Declension, classes of 219 seq; decln of comparat. adj 346, of stems in *-vah* 348 seq, of stems in *-āh* (*-ās*) 352 seq, of stems in *-iṣ*, *-uṣ* 358, of numerals 369 seq., of pronouns 377 seq., of pronominal adverbs 437 seq. See Stems.
- Declnable stems, formation of 743 seq
- Demonstrative pronoun 409 seq.
- Denominative verbs, formation and inflection 695-6.
- Dentals, become *s* before dentals 215.
- Dependent compounds 881.
- Derivation, see Word-Formation 743 seq
- Derivatives, numeral 375; pronominal 436
- Desiderative, form 498, formation and inflection 699, pf ptepl 701 N.
- Descriptive compounds 882
- Determinative compounds 880-2
- Diphthongs, pronc. 7, their origin 53 seq, by protraction 53, by reduction 53, proper diphthongs 54 seq.
- Dissimilation of *u, i* to *ɨ* 31
- Distributive force in pronoun 408.
- Double consonants, not allowed in Av 186
- Dual, its form in verbs 451 seq.
- Dvandva (Skt.) compounds 879

- Enclitic forms of pronoun 386 seq , sandhi with enclitics 895.
- Endings, *pada*-endings in decln 85, noun-endings 221-2, primy. and scdry of verbs 448 seq , of imperative 448 c, 456 seq , of subjunctive 462, of opt. 464, of perfect 448 d, 597-600, of aorist 626, of passive 678.
- Feminine, formation 362, 769, 779, comparat *-yehi* 363, fem and neut forms interchange 232, 383
- Final consonants 192, member of compound 873 seq
- Future-system, synopsis 447-8, formation 669, modes 670, forms 671, fut pass ptepl (see gerundive) 682.
- Gender, occasional difference from Skt 220 N, 232, 283, distinction of gender in pronouns 384, 399
- General plur case 228, 308, 315, 384.
- Genitive, sg. *-ahe* for orig *-asya* 67, gen. plur of personal pronouns 440 N. 3, gen in cpds 877, 881
- Gerund, remark 718
- Gerundive 682, formation 716-17, form in *-ya* 812
- Gradation, see Stem-gradation.
- Guna and Vṛddhi 60 seq , give rise to diphthongs 53, in nouns 235, in verbs 481 N 3, 509 seq., in caus 685, in intens. 702, in primy derivation 757 seq , in scdry deriv 825 See Strengthening
- Heavy syllable not strengthened 481 N 3; form *-āna* (*-an*) 770.
- Hiatus, in compounds 51 N, 52 N, 861-2
- Imperative, first person 447 N, endings 448 c, 456 seq., 3 sg. in *-am* 456, 627 N, mode-formation 460, of *a*-conj. 474, 500-1, of non-*a*-conj. 501
- Imperfect, see Secondary formation
- Improper subjunctive 445 N 2. See Injunctive
- Inchoative, formation 697-8.
- Increment, causes vowel-lightening 19
- Indeclinables 725-42
- Indefinite pronoun 408
- Indicative, of *a*-conj 473, 496, of non-*a*-conj 501, 525, of redupl class 549-50, of perfect 612-16.
- Infinitive 446, causal 694, formation and examples 719-21, in *-pre* (*-tar*) 787 N 3.
- Injunctive 445 N. 2, 466 N 3
- Insertion of *h* before *f* 188, of nasal in 7th class 554, of *t* after root in derivation 745 N 1.
- Instrumental, general remarks 222 seq , as adv 731, in cpds. 881.
- Intensive, formation and inflection 702-7
- Interjections 741-2.
- Interrogative pronoun 406 seq
- Karmadhārya (Skt) compounds 882.
- Labialization of *a* (*ā*) to *ō* 38, 39.
- Lengthening, of *u* (to *ū*) before epenthetic *i* 20, of final vowels in monosyllables 24, of final vowels in GAV 26, in causative 685 a, takes the place of strengthening 685 N 3, lengthening before *-vanṭ* 857 N 1.

- Ligature, written in MSS. 3, *hm*, *hv*, *hu* 3, 13.
- Liquid, pronc. of *r* 11, *l* wanting in Av 11 N., nature of *r* 100.
- Locative, formation 222 seq., loc. infinitive 721, as adverb 731, in compounds 877, 881
- Loss of a consonant 187-8.
- Loose compound combination 893.
- Material, formation of adj denoting material 829.
- Mediae (*g, d, b, p*), pronc 8; character 82, med. aspirate $\vdash l$ or $\vdash s$ 89.
- Members of compound 861-77.
- Metathesis of *r* 191
- Metre, shows augment 466 N 1, shows dropping of prefix 752 N 1, shows Sandhi 753 N 1, 897
- Middle voice 445 N. 1, with pass. force 676, mid. pass. ptcpl. 811
- Mode, in verbal inflection 445, formation 459 seq., indic 459, imperative 460, subjunct. 461-2, opt 463-4, in *a*-conj 473 seq., in non-*a*-conj. 510 seq., in perf. 603-4, in aorist 627, in future 670, in passive 679
- Monosyllables, long 24.
- Nasals, pronc 11, character 101; in 7th class of verbs 470, 554-65, in causative 685 N. 1
- Nasalization of *a* (*ā*) to *ā* 45, 46, 201
- Neuter, endings 225-7, acc. sg of pronouns 379, form interchanges with fem 232, 383
- Nomen proprium, formation 893
- Nominative, sg fem *-e* for orig. *-ya* 67, formation 222 seq., in first member of cpd. 864, 867 N 1.
- Non-*a*-conjugation, formation 516-92.
- Non-sigmatic aorist 628-52
- Noun-declension, 219 seq., composition 859-95
- nu*- (fifth) class of verbs 470, 566-74.
- Number, remarks on 220.
- Numerals 366-76, cardinals 366, formation 367-8, 374, num adverbs 375, multiplicatives 376, in *-ba* 844, in *-ma* 849, numeral compounds 891
- Optative, mode-formation 463, endings 464, of *a*-conj 476, 504-5, of non-*a*-conj. 514, of redupl. class 552
- Ordinals—see Numerals 366 seq.
- Original *r*-sonant 47 seq
- Pada-endings, *-biś*, *-biś* 22, 85
- Palatal *s* = Av. *s*, *š*, *ž* 145 seq
- Palatalization of *ś* (*a*) to *ś* 30, 491, 593 (1)
- Participle, decln pf. act. 348, general formation 446, 477, 709-15, 822, of *a*-conj. 475, 506-7, pf pass. ptcpl. 681, 710 seq., fut. pass. ptcpl 682, causal 694, forms in *-ant*, *-mna*, *-ana* 709, 811, passive in *-ta* 710-11, 786, *-ita* 712, *-na* 713, 802; participial adj compounds 888
- Passive voice 445 N 1, aor 3 sg pass. 667-8, form and pdgm 676-9, endings 678, pass force with act. endings 678 N, modes of the pass 679, fut pass ptcpl 681-2, pass ptcpl. in *-ta*, *-na* 710-13, 786, 802
- Patronymics, formation 828-34, show *vrddhi* strengthening 834

- Perfect, act. ptcpl. dcln 348, perfect-system synopsis 447-8, personal endings 448d, 597-600, of *ah*- 'to be' 539, perfect-system inflection 592-623; redupl. syllable 592-4, pluperfect 602, modes of the perf 603-4, pdgm 605 seq, periphrastic form 623, perf pass. ptcpl 681, perf. desid. 701 N, act. ptcpl. in *-vāh* 714, 822, mid. ptcpl. in *-āna*, *-ana* 715
- Periphrastic, perf 623, verbal phrases 722-4.
- Person in verbal inflections 447
- Personal pronoun 385 seq, endings of verbs 448; of perf. 497-600.
- Pluperfect 602
- Plural, general plur case 228 seq
- Polysyllables, shorten final long vowels 25
- Possessive pronoun 434-5, 440 N. 3, cpds 884-6.
- Postposition of preposition 736
- Postpositive *a* in abl and loc 222-4, 379-80
- Precative, not quotable 666
- Predicate verb, used only once when prefix repeated 752 N 2
- Prefixes, advl 733, nominal 747-8, verbal 749-54, rules for connecting with verb 751, repeated 752, separated from verb 753
- Prepositions, in general 734-7, placed in postpositive position 736
- Prepositional adj cpds. 889
- Present-system 468-591, causative 687 See Indicative
- Preterite, see pluperfect 602 See Indicative
- Primary, derivation 756-823, treatment of root 757-8
- Proclitics, see Sandhi 898.
- Pronominal, dcln. of adjs. 443, derivatives 857 N. 2.
- Pronouns, synopsis 377 seq., personal 385 seq; relative 399 seq, interrogative 406 seq., indefinite 408, demonstrative 409 seq, possess. 434-5, 440 N. 3, reflexive 435-6
- Pronunciation 6 seq
- Proper diphthongs 54 seq
- Prothesis 69, 71
- Protraction-diphthongs 53.
- Punctuation, method in MSS. 5.
- Quantity, agreement between Av. and Skt. 15, different from Skt. 16; rules for vowels 23 seq
- Radical syllable, in perfect 595-6, in intensive 704.
- Reduction-diphthongs 53, reduction of *ya*, *va* to *i*, *u* 63, in verbal forms 493-4, of *ya* to *e* in compounds 865 N, cf instr 239
- Reduplication, general rules 465, redupl. class (third) of verbs 470, 540-53, redupl syllable of perf 592-4, absence of redupl 620, redupl. in aorist 650-2, in desiderative 699-701, in intensive 703, in nouns 745 N 2; redupl of orig *s* 754 (2).
- Reflexive use of personal pronouns 395, reflex. pronoun 435-6
- Relative pronoun 399 seq.
- Relationship, nouns of 321, 787.
- Repetition of same syllable avoided 194, of pronoun 408, of root in intensive 705, of prefix 752.
- Résumé of Phonology 195 seq
- Resolution of vowels 52, 862

- Root-class (second), of verbs 470, 516-39, root aorist 629-47, root repeated in intensive 705, formation of root-words 744-5, root in primy deriv. 757-8
- Samprasaraṇa 203.
- Sandhi, occurrence in Av. 75, with prefixes 753, in cpds 861 seq., with enclitics 895-900, with proclitics 898
- Secondary conj. 447-8, 675-707, 448 b, scdry suffixes 826, 844-57, scdry adj. compounds 883-9
- Semivowels, *y, v* 91-3
- Sentence-sandhi 897
- Shortening of vowels 25, 51
- Sibilants 106.
- Simple *a*-aorist (thematic) 648-9
- Sigmatic aorist 653 seq
- Sonant, see Surd, Voiced
- Sonantizing of *s* to *z* 170, of *ṣ* to *ṣ* 179
- Spirants, pronc 9, voiceless *h, p, f* 77, voiced *g, d, w* 82
- Stem-gradation 235, 284 seq., 290, 320, 595-6 See Strong and Weak
- Stems, decln of stems in *a* 236 seq., in *ā* 243-9, in *i* 257, strong and weak 284-8, in radical *i* 261, in *u, ā* 262-75, in *āi* 277, in *āu* 278, in consonants* 279 seq., without suffix 279, in *anē* 287, in *-ant, -man, -van* 289 seq., in *-an, -man, -van* 299 seq., in *-in* 316; in radical *-n, -m* 317, in orig. *-r* 319 seq., 333 seq., in *-tar, -ar* 321, in orig. *-s* 338 seq., in *-ah* 339, formation 743 seq
- Strengthening, in intensive 702, in derivation 825.
- Strong and weak forms, in verbs 467, 509, in perf. 595-6. See Stem-gradation.
- Subjunctive, improper subjunct or injunct 445 N 2, 466 N 3, mode-formation 461, first persons 462, endings 462, formation in *a*-conj 475, 502-3, in non-*a*-conj 512, in redupl class 551
- Suffixes 755-857, primy. 756-823
- Suffixless formation 744-5
- Superlative formation 363 seq., in *-tama* 841
- Surd and sonant (voiceless and voiced) 74
- Tatpuruṣa (Skt), cpds 881
- Tense 445 seq
- Tenues (*h, t, p, c*), pronc. 8, character 76 seq
- Thematic vowel in verbs 461, thematic or *a*-conj. of verbs 469-507, *a*-aorist 648-9
- Transfer, in decln 234 seq., of *i*-stems to *a*-decln 256 N, of *u*-stems to *a*-decln 269, of consonant stems to *a*-decln 283 N, 297, 309, 313 N, 314 N 2, 332 N 2, 344, 351, 355, 357 N 3, 359 N, transfer of conj classes and inflection 471, 529, 553, 563-5, 574, 604, 619, 707.
- Transition, see Transfer.
- Transposition, see Metathesis.
- Union of members of cpds 861 seq
- Unthematic conjugation 516-92
- u*-stems, show trace of accent in genitive 265.
- Verbs—see Conjugation.
- Verbal system, synopsis 447-8, prefixes 749-54, composition 749

- seq, 858, abstract forms (infin ptepl) 708
- Vocalic *r*, how represented in Av. 47 seq
- Vocative of *an*-stems 193, formation 222-4.
- Voice, in verbal inflection 445
- Voiced and voiceless 74, voiced spirants *ḡ, ḍ, w* 206, voiced and voiceless consonants in cpds 863. See also Voiceless and Sonant
- Voiceless 74, voiceless spirants *ḥ, ʃ, f* 204, voiceless consonants 753 N. 2. See Voiced and Sonant
- Vowels, how written in Av 1, 2, pronc 6 seq, system 14, agree in quality and quantity with Skt 14, vowel-gradation 18 N. 2, higher and lower grades 18 N. 2, weakening through increment 19, long in vicinity of *v* 20, long and short fluctuate in MSS 21, rules for: quantity 23 seq, preference for long in GAv 24, 26, lengthened in monosyllables 24, shortened in polysyllables 25, treatment before *-ca* 26 N, differ in quality from Skt. 28, concurrence of vowels 50, co-alesce 50 seq, contraction and resolution 50 seq; short in contraction 51, strengthened 60 seq, help-vowel (anaptyctic) 71, fluctuations in writing *ai, aī* 193 N. 2, vowel-variation 235, 467, 509 seq, 595-6, reduplication in verbs 465, 592-4, treatment in causatives 685
- Vowel-variation 235, 467, 509 seq, 595-6.
- Vrddhi, diphthongs 53, strengthening in patronymics 834. See also Guna
- Weak stem, *-uṣ* in perf ptepl. 350. See also Strong
- Word-formation 743 seq, by prefixes 746-54, by suffixes 755-7.
- Word-sandhi 895
- Writing, method in MSS 2, 4, fluctuations in spelling between *a, ā* 18 N, between *ə, a* in MSS. 29 N, between *ε, i* in MSS. 35 N. 2, between *ā, q* in MSS. 45 N. 1, defective (and pleonastic) writing of *q (ṛ)* 45 N. 1, 2, fluctuation between *-aiṣ, -aiṣ* in MSS. 47, manner of writing an older *iy, uv* 68 N. 2, *-āi* for *-aiḥ* 357 N. 2.

ADDITIONS AND CORRECTIONS.

a. Corrections.

A few obvious misprints are passed over without notice.

- page vii (line 17) — for practise read practice.
- „ 1 (foot-note) — „ *anlar* read *añlar*.
- „ 3 (§ 6 l 14) — „ fawing read fawning.
- „ 6 (§ 19 l. 9) — „ *apāḥṭaraḥ* read *apāḥṭaraḥ*
- „ 8 (§ 28 l 1) — „ *e* read *ə*.
- „ 9 (§ 29 l. 6) — „ *evistī* read *evistī*
- „ 59 (§ 192 N) — „ 'thou didst promise' read 'he promised'.
- „ 117 (foot-note) — omit gen sg. *take* and strike out foot-note.
- „ 125 (§ 440 l 16) — for *yavāku* read *yuvāku*.
- „ 137 (§ 466 l 13) — strike out Note 2.
- „ 148 (§ 505 l 3) — for *vāuro* read *vāuro*
- „ 151 (§ 516 l 12) — „ *vās-ti* read *vās-ti*.
- „ 164 (§ 576 l 1) — „ eighth read eighth.
- „ 179 (§ 637 l 5) — „ *corṣṭ* read *cōrṣṭ*
- „ 191 (§ 694 l 4) — „ Ys read Yt.

b Additions.

- page, 5 (§ 17 l 5) — add Av *vāyu*- 'wind' = Skt *vāyu*-
- „ 10 (§ 32 l 10) — „ GAv *tam* 'her' Ys 53.4 = Skt *tām*.
- „ 15 (§ 51 l 16) — „ Note 4 In the Gāthās, as is shown by the metre, all contractions are to be resolved
- „ 29 (§ 77 l 9) — „ Av *vahṣapa*- 'growth' = Skt. *vaks-āttha*-
- „ 38 (§ 95 l 4) — „ Av. *zafar*-, *zafan*-, cf *√zamḥ*-.
- „ 42 (§ 109 l. 9) — „ Av *raocas pa'riṣṭa*-
- „ 53 (§ 162 l. 10) — „ So Av. *mṛaṣṣyāt* from *marṣṇ-*

- page 57 (§ 183 l. 4) — add So also Av. *zōiždašta-*, *vōiñnu-*, cf. Skt *hūd-*, *hūd-*, Av. *vōiždayayāt-*, *vōiždaḡ-*, cf. Skt. *vīd*
- „ 58 (§ 187 l. 4) — „ So also in Av. *yazāi* Yt. 10.14 = *yaza(h)i*.
- „ 59 (§ 193 l. 14) — „ Orig. *pm* becomes Av. *hm*, cf. GAv *hahmī* (*haf-ṣī*), YAv *vah-māi* (*√ vap-*)—Geldner.
- „ 59 (§ 193) — „ Note 3. Av. *u*, *ū* occasionally = Skt. *a* (derived from nasal sonants), e. g. Av. *vūtō.šta-* 'wind-riven' (cf. Skt. *ksa-ta-*), Av. *vayō tā'te* 'storm-bound' (*√ tan-*) — Paul Horn
- „ 75 (§ 254 abl) — „ Observe abl. YAv *āhštaēd-a* 'in concord' (*āhšt-*) Vd. 3.1.
- „ 84 (§ 286 l. 2) — „ Dat *āpe*, ZPhl. Gloss. p. 86.
- „ 95 (§ 331 l. 4) — „ *āprāḡ* (*a-dcln.*) Afr 4.5
- „ 103 (§ 362 l. 10) — „ *maēša-* (m) 'sheep, ram', *maēšī-* (f.) 'ewe', *hšaḡbra-* (m.) 'lord, king', *hšaḡprī-* (f.) 'mistress'.
- „ 184 (§ 660 l. 1) — „ YAv. *vanhan-* aor. act. ptcp. with fut. meaning Yt. 13.155. See Justi s. v. *√ van-*.

